

THE MONTHLY REPOSITORY

OF

Theology and General Literature.

No. LVII.

SEPTEMBER.

[Vol. V.]

BIOGRAPHY.

LIST OF DR. ROTHERAM'S PUPILS.

(Continued from p. 327.)

1740.

25. SAMUEL LOWTHION.

Born at Penruddock, a small village in the parish of Greystock, Cumberland. On leaving Kendal, he settled for a short time at Ravenstonedale, then at Penrith, and, in 1752, removed to Hanover Square, Newcastle, at first as assistant to Mr. Richard Rogerson, and afterwards as sole minister. His pulpit talents were very great; his mode of conducting religious worship was uncommonly fervent, serious, and impressive; his discourses were judicious and highly animated. Superior to the fear of man, he followed truth wherever she led him, and communicated the result of his inquiries into the doctrines, duties, and prospects held forth in the gospel, without concealment or disguise, to a people who, he was happy to know, did not grudge him the liberty which he assumed; but freely heard what he freely declared,

even though they might not always go along with him in the deductions to which his researches led him; allowing to their minister the full right which they claimed for themselves, of examining and judging, every man for himself. This liberal conduct of theirs he gratefully acknowledges in the dedication of his sermon on the death of Mr. Rogerson, 1760. Besides this, he printed several other sermons, particularly an excellent one preached at the ordination of Mr. Caleb Rotheram, his tutor's son and successor, (No. 51 of this list,) and published in 1756, under the title of "The Reasonableness and Duty of allowing Ministers to declare their Sentiments with Freedom." It well deserves a more permanent existence than is the usual fate of single sermons.*

During the greater part of his residence in Newcastle, he kept an academy for a limited number of

* Would not a very select collection (say two volumes) containing forty or fifty of the very best single sermons, preached by ministers of all denominations during the eighteenth century, and not reprinted in the collected works of their authors, form a useful, and, probably, successful publication?

pupils ; and the studies of several young persons, whom he engaged to assist him in some of the departments of a liberal education, he at the same time directed, with a view to their becoming ministers of the gospel. Of these, the Rev. John Deane, of Bradford, and his own nephew, the Rev. Lowthion Collock, of Macclesfield, are still living.

He died in May, 1780 ; and was buried in the north aisle of St. Nicholas' Church, near the north west door. A handsome mural monument was prepared to have been erected, with the following inscription, written by his friend, Dr. John Rotheram :

Near this place are deposited the remains
of the
Rev. SAMUEL LOWTHION,
Twenty-eight years
Minister of the congregation of Protestant Dissenters,
in Hanover Square, in this town ;
who have placed this public testimony
to their lively and lasting
remembrance
of the truth and energy of his public
instructions,
the fervour of his animated devotion,
and his liberal, benevolent, Christian
spirit :
by which he enlarged the understanding,
warmed and animated the heart,
and engaged universal esteem.

But, though the consent was obtained of the Diocesan, Bishop Egerton, of Durham, and of Bishop Law, of Carlisle, the patron, the then Incumbent would not grant his permission, unless the word *truth* were expunged from the eleventh line ; with which condition the subscribers not being willing to comply, the monument was never erected.

26. JOHN HARDY,
Horwich ?

27. — LOWE.

28. JOSEPH VALENTINE,
Settled at Wharton, Lancashire,
died 1783.

29. ISAAC ROBINSON,
Settled at Carlisle, whence he removed to North Shields in 1767, and died at Newcastle, in the house of his friend, Dr. John Rotheram, Aug. 1782.

30. ROBERT ANDREWS.

This ingenious person was first a minister at Platt, near Manchester, and afterwards at Bridgenorth, Shropshire. He wrote some animadversions on Dr. Brown's Essays on the Characteristics, and a criticism on the Sermons of his late intimate and highly valued friend, Mr. John Holland, (No. 24) both of which shew him to have been a man of considerable talents and learning. He published, in 1757, a set of poems in blank verse, under the title of *Eidyllia*, to which he prefixed a violent attack on rhyme ; the whole betraying marks of a very unsettled imagination ; which afterwards increased so much as to render occasional confinement necessary. In this state it is believed he died, about the year 1766, just after he had published, from Baskerville's press, an English blank verse translation of the works of Virgil, on the strange plan of strictly confining the sense of every line of the original to a line of English verse. In the preface he explains his plan, and panegyrises his author in very extravagant language. After all, the work is far from being destitute of merit.

1741.

31. — MADDON,
Gloucester or Nampton ?

32. JOHN CLARKE,
Lancashire ?

33. JAMES BENN,

Settled first at Forton in the Fylde, a district of Lancashire, N. E. from Preston, whence he removed to Blackley, near Manchester, and thence to Smarbur Hall, in Swaledale, Yorkshire, where a chapel had been built and endowed by Philip Lord Wharton, for the use of his miners. The endowment, from the want or through the loss of deeds, was in great danger of being lost; but was secured by happening to pass successively through the hands of three ministers,—Mr. Taylor, whose only daughter married his successor, Mr. Gardner, whose only daughter married Mr. Benn, who, on his father-in-law's death, for this express purpose left Blackley, 1766, and settled in Swaledale, where, having just completed an undisputed possession of sixty years, (through Taylor, his daughter, and grand-daughter,) he died in April, 1782; when his daughter, now Mrs. Stewart, of Low Row, in Swaledale, most honourably fulfilled her father's intentions by making over the estate in trust to the trustees for the time being of Lady Hewley's fund, to be managed for the benefit of the congregation. Mr. Benn was a warm friend to civil and religious liberty, and greatly contributed to excite a spirit of free inquiry both at Blackley and in Swaledale.

34. — LAZENBY.

35. JOHN HELME

Appears to have settled for a short time at Penruddock, but probably spent the greater part of his life at Walmsley, near Bolton, in Lancashire; where he was very useful, not only as a minister, but also as a physician, among the numerous country people in his

neighbourhood. He was a man of great humour; and many stories are still current in the neighbourhood of his encounters with the Methodists, who were then beginning to gain ground in Lancashire. He was drowned in attempting to cross a bridge at the Folds, about a mile from Bolton, during the prevalence of a great flood, in the latter end of the year 1760.

36. RICHARD GODWIN.

Of this gentleman, as well as of his intimate friend, Mr. Mather, of Rainford, (No. 18) it is hoped you may receive some more full and accurate memorials, from the nephew of the one, and the successor of the other, the Rev. W. Shepherd, of Gatacre. But the writer of this is unwilling to lose the opportunity of paying his tribute of grateful remembrance of Mr. Godwin's kind, encouraging, liberal behaviour towards his youthful friends; of the happy skill with which he contrived to draw them forth into notice, to bring forward whatever might shew them off to advantage, and to conceal or excuse their defects; which yet in private he did not fail to notice to themselves, but in the kindest and most unoffending manner, and to give them the most judicious advice for their removal. To this amiable conduct he was impelled by that native benevolence, improved and refined by religion in its purest form, which rendered his society universally acceptable to persons of all ages, professions, and ranks; in his intercourse with whom he displayed, in happy combination, the intelligence of the scholar, the politeness of the gentleman, and the goodness of the Christian.

He continued through his whole life the highly esteemed minister of a small but respectable congregation, in the village of Gatacre; but maintained an extensive friendly intercourse with the numerous body of dissenters in the neighbouring town of Liverpool, and generally with his brethren throughout the county; particularly with Mr. Mather, Mr. Seddon, of Warrington, and Messrs. Holland, of Bolton and Ormskirk. He published an Address on the Nature of Ordination, delivered at Manchester, on the ordination of Mr. Gore, and at Liverpool, on that of Mr. Taylor, in 1770; a Charge at the ordination of Messrs. Yates and Anderson, at Liverpool, 1777, and a Sermon on Religious Zeal, preached at the ordination of Mr. Hankinson, at Warrington, 1780; all of them breathing an enlarged and liberal spirit, and highly animated. Besides these, he was connected with Mr. Seddon and Mr. Philip Holland, in drawing up the Forms of Prayer, well known by the name of the Liverpool Liturgy. It is understood that each composed one service, and then sent it for correction and amendment to his colleagues. From papers in the possession of the writer of these notes, it appears, that the third service is Mr. Holland's. At the house of this friend, at Bolton, Mr. Godwin died suddenly, of an apoplectic fit, in Aug. 1787.

37. SAMUEL DEVIS,
London?

38. JOSEPH WESTRAY.
1742.

39. JOHN SEDDON.

Probably a relation of Mr. John Seddon, (No. 3), but of what family, or when or where born, the

writer of these notes has no present means of ascertaining. This information, with many particulars of their much-valued teacher, may probably be supplied by some of the persons still surviving, who have not, it is presumed, even yet forgotten "with what judgment, fidelity, and grace, he represented to them the important truths of religion, and the use which he made of these truths, to excite their love of virtue, and to engage them to the practice of it: still less the example of a friendly, upright, engaging conversation which appeared in his life." It is probable, that, on his return from Glasgow, (whither, on leaving Kendal, he accompanied his friend Godwin to join his former fellow students, Holland and Andrews, who had gone thither the year preceding, and where they were all four the favourite pupils and associates of Professors Hutcheson and Leechman) he settled immediately at Warrington; but whether as the assistant or successor of Mr. Owen, (who succeeded his father, Dr. Charles Owen, as minister there) you will perhaps be informed on better authority. How acceptable and useful he was to the congregation whom he served is well known to those who have resided for any length of time in Warrington; and may be learned by others from a perusal of the excellent discourse on the occasion of his death, contained in the second volume of Mr. Philip Holland's Sermons, p. 197—224, where his character is drawn with all the simplicity of truth and nature, while the colouring is studiously kept down by the delicacy of a friendship jealous of being carried too far on so inter-

esting a theme. But what made him chiefly known to the public, was the zeal and activity with which he exerted himself for the establishment and support of the Warrington Academy; "the indefatigable pains which he took for this purpose," by epistolary correspondence and personal application; the great sacrifices which he made, both of money and time, in the promotion of this favourite object, "the indifference which he shewed to fame or censure, to good or evil report, so that he might serve the interests of the institution; and the satisfaction which he discovered in every degree of success with which it was attended." But the history of this Seminary, which, with all the imperfections in its constitution and management, was eminently serviceable to the cause of rational Christianity, and of liberty both civil and religious, the writer of these notes, if he have encouragement to hope that they will be acceptable to the readers of the Repository, will endeavour to sketch out in some subsequent numbers.

Mr. Seddon, it is believed, never published any thing but his share in the Liverpool Form of Prayer, referred to under No. 36. That he was the author of a "Letter to a Dissenting Minister, on the expediency of stated Forms of Prayer," printed for A. Millar, 1753, not only he himself explicitly denied, but internal evidence sufficiently disproves: the whole structure of the liturgy appended to it being upon the reputed orthodox system. The introduction of these Forms, it is well known, occasioned a long and ably supported controversy, on the subject of

free and written prayers. It is by no means the wish of the present writer to contribute to its revival; but he begs leave to observe, that the three gentlemen concerned in the composition of these Forms, were eminent among their brethren, for the ability with which they conducted what is called free prayer; that, while they furnished those of their fellow Christians, who, thinking otherwise, applied to them for assistance, with the best helps in their power for conducting their devotions in the way they more approved, they did not themselves enter at all into the public controversy; but that one of them, Mr. Holland, has been heard by the present writer, in private conversation, to repel, with spirit and ability, the objections which are usually made to free prayer. What he afterwards thought it proper to advance on the subject, may be seen in his *Character of the Christian Preacher*. (Serm. vol. ii. p. 420—3.

Mr. Seddon died of a fever, Jan. 22. 1770, in the 46th year of his age. His excellent friend Dr. Percival, who from his youth had been trained up under his direction, and who stands at the head of the list of pupils in his favourite seminary of education, has given, in an address to his eldest son, (*Father's Instructions*, part i. p. 37.) the following character of "this counsellor of his youth, and friend and companion of his riper years."

"He possessed a solid judgment, and enlarged understanding; and, what is rarely found united with them, a lively imagination, a quick conception, and a refined taste. His knowledge was rather general and extensive than profound; but his ideas were so well arranged, that he had them always at command, and

could converse on every subject with ease, propriety and even masterly skill. His pulpit compositions were rational, nervous, and pathetic; his delivery was manly, animated, and affecting. Strongly impressed himself with the divine truths of religion, and the sacred obligations of morality, he enforced them on the minds of his audience with an energy irresistibly persuasive. An assemblage of virtues constituted his character. His heart was tenderness and humanity itself; his friendship warm, steady, and disinterested; his benevolence universal; and his integrity inviolate. Nor were these

the untried virtues of retirement; for he was early engaged in the active scenes of life, and assaulted with difficulties which required the utmost fortitude to surmount. He was not deficient in those exterior accomplishments, which add charms to virtue, and make goodness shine with superior lustre. His manners were polished, his address was easy and engaging, and his conversation sprightly, entertaining and instructive. As a gentleman, a scholar, a preacher, a companion and a friend, he was almost without an equal."

(To be concluded in our next.)

SKETCH OF THE LIFE OF SERVETUS, IN LETTERS TO THE REV.
JEDEDIAH MORSE, D. D.—LETTER VII.

Jan. 3, 1808.

Rev. and respected Sir,

This singular and terrible event occasioned very different judgments among protestants as well as Roman catholics. They who opposed the Reformation, did recur, as often as they were charged with their spirit of persecution, with the institution of that horrible tribunal of Inquisition, to the burning of Servetus, by way of retaliation. The Arminians in later days used the pencil of Salvator Rosa, to draw this transaction after life; while the deistical writers of our age dwell with a diabolical pleasure on this catastrophe. I wave, Sir, what the friends and apologists of Servetus have adduced, to exculpate him and aggravate Calvin;—we may with safety trust his cause to Calvin's friends—to Calvin, and upon their, upon his own words we may await

an issue. Some eminent protestants have approved the execution of Servetus. So did Bullinger.* So did Melancthon: † but even Melancthon was more timorous than meek; his conduct towards Oslander's followers, recorded in *Conciliis suis Theologicis*, and towards that man, *Explicat. Evangel.* p. iv. his advice to punish the German baptists with death are proofs of this assertion; and with Farell's and Beza's opinion, with the sentiments of Chamier, Sellasius and Bishop Hall you are fully acquainted. Among the last, who espoused with warmth Calvin's cause, was the learned Armand de Chapelle.‡ But the majority of the protestant worthies, equal to the former in piety and learning, have abhorred the fact, and condemned Calvin's zeal. This induced Calvin to defend himself, and, what is more, what is worse you will say, main-

* Ep. ad Polon. Cent. i. Epist. Reform. Eccl. Helv. ed. Fuislini Ep. 32, "non inique capitis supplicio affectum." Id. in præfat. ad Jos. Semleri L. iv. de æterno Dei Filio.

† In cons. et jud. Theol. ed. Pezelii. Id. in Ep. ad Bullingerum; in Ep. Jo. Calvini pag. 174; in Ep. et Resp. Calv. Part 2. pag. 416.

‡ Bibl. Raison. Tom. i. p. ii. art. viii. pag. 366.

tained "that Servetus might be punished by the sword."* So true is it, Sir, that the progress in sin, as well as in good habits, is nearly insensible. It is the first step, which causes compunction; and the apology of murder, under the cloak of religion, is a more heinous guilt, than even the foul deed.

Permit me now to call your attention once more to Servetus, whose fate you will pity, how sincerely you may with me hold some of his sentiments in abhorrence; and this too might be lessened, were we inclined to reconsider and marshal the specious reasoning employed by Postell, Werdnagen, and others of his apologists: but it matters not if he more or less erred. I wave, for the

same reason, the production of all that was brought forward, during the Arminian contest, to whiten wash Servetus and blacken Calvin; neither can I discover liberality or meekness in Grotius' sarcastic reflection, "that the spirit of the Antichrist had not only appeared at the Tiber, but at the Lake of Geneva;" though he might have pleaded in mitigation of my censure the cases of Servetus, of Valentinus Gentilis, 2 Sept. 1558, and of John Morell, in 1563.

Servetus was unquestionably not guilty of those crimes which have been imputed to him by his antagonist, and even if he had been so, then you, Sir, will agree with me, that they who promoted and effected this horrible scene, would have acted more in con-

* *Defensio orthodoxæ fidei de S. Trinitate contra prodigiosos errores M. Serveti, Hispani, ubi ostenditur, "hæreticos gladio coercendos esse, et nominatim de homine hoc tam impio juste et merito sumtum Genævæ supplicium."* Genævæ, ex officina Rob. Stephani. 1554 in 8vo. to which was directly answered by Socinus, Castalio, or another, in a treatise, with this title: *Contra Libellum Calvinii, in quo ostendere conatur, "hæreticos jure gladii coercendos esse."* *Nolite ante tempus quicquam judicare, donec veniat Dominus, qui illustraturus est occulta tenebrarum, et patefaciet consilia cordium.* 1 Cor. xv. Prov. xiv. *Impiorum verba insidiantur sanguini, at proborum os cum defendit.* Ps. ii. *Et nunc reges prudenter agite, eructimini iudices terræ.* 1554. 8vo. Reprinted 1612, 8vo. to which were joined two letters of Castalio ad Nic. Bladiensem et ad Edvard. VI. regem Angliæ, "de non necandis hæreticis;" de quo libro Bockius, tom. ii. cap. 3. pag. 636—639. *Martini Bellii farrago de hæreticis, an sint persequendi et omnino, quomodo cum iis sit agendum, multorum tum veterum tum recentiorum sententiæ.* Liber, hoc tam turbulento tempore, pernecessarius, et cum omnibus tum potissimum principibus et magistratibus utilissimus, ad discendum quodnam sit eorum in re tam controversa tamque periculosa officium. Bockius l. c. p. 639, 640; to which Beza answered in *Tract. de hæreticis a civili magistratu poniendis adversus novorum academicorum sectam.* Apud Rob. Stephanum, 1554, 8vo. and *Tract. Theod. Beza, Vol. iii. Page 85—169.* In conformity with which principles Beza tried, though in vain, to irritate the Dutch clergy against one of their brethren, Gellius Snecanus. See Beza's Letter to Witenbogaerd, by G. Brandt, *Hist. of the Reform. T. i. page 779.*

Mini Celsi senensis disputatio in hæreticis coercendis, quatenus progredi liceat, ubi nominatim eos ultimo supplicio non affici debere aperto demonstratur. Christlingæ, 1577, in 8vo. Second edition de hæreticis capitali supplicio non adficiendis; additis ejusdem argumenti Th. Beza et Andr. Dudithi, epistolis duabus contrariis. lb. 1584, 8vo. by Placeius Pseudon, N. 602, page 172. Bockius *Hist. Antitrin. t. 2, p. 2, and c. iii. P. 641.* Shelhornii *amoen. Tom. vii. p. 68.* To give you all Sir, that seems interesting upon this subject, Castalio wrote a treatise, *Quinque impedimentorum, quæ mentes hominum, et oculos a veri in divinis cognitione abducunt, succincta enumeratio, cum pia admonitione ne quis alterum ob diversam in religione sententiam odio aut vi insectetur.* Francofurti, 1603, 4to. Bockius u. s. p. 643—646.

formity with the precepts of their meek and glorious master, would have consulted better their own interests with posterity, would have better deserved of the gospel cause, if they had chosen different means to evince the sincerity of their belief, and left vengeance to the God of heaven.

Servetus, I doubt not, was often imprudent, rash and violent, and kept no measure in his expressions. Servetus erred, I doubt not, in many essential points, but there is no shadow of his insincerity—not even in Farell's, Beza's, or Calvin's severest criminations.

Servetus believed in the gospel, and believed that he discovered the truth: he vainly imagined, and persuaded himself, that he was chosen by God to restore it to its pristine purity: this was an illusion of an ardent and bewildered imagination, but in this was no crime.

He was, unquestionably, a man of great erudition and unfeigned piety: his mind was stored with a variety of knowledge, and he deserved and actually stood in high esteem by his cotemporaries for the acuteness of his judgment, his great knowledge, expertness, and various discoveries in physic. Whatever were his speculative errors he never preached them to the vulgar, but communicated them freely to a Calvin, Æcolampadius, Capito, Bucerus, with an eagerness to discover the truth which has seldom been surpassed.

His atrocious punishment cannot be coloured; even his impri-

sonment was unjust. The Senate of Geneva had no title, no shadow of right to lay violent hands upon an innocent traveller, who had no intention to tarry in their city, and passed it only, to search for an asylum at Naples, and who does not appear to have uttered within the precincts of their dominion, one syllable of his obnoxious opinions. Here Geneva stands condemned by all civilians.* Much even may be said, if not to justify Servetus in your opinion, to lessen and excuse a pretended crime. His melancholy, choleric temper; his opinion of his own merits and talents; his firm persuasion that he was called to something extraordinary; all this co-operated to spur him to defend what he believed the truth, with a constancy bordering upon obstinacy. His moral character was unsullied, so that even his most virulent enemies have been unable, with unrelenting exertions, to render it any way suspected, though it even was tried in the course of the criminal process, but the shame, as the authentic records evidence till this day, recoiled on his accusers.

The affability of his manners, and his vast learning, had procured him numerous friends in France, Germany, and Italy. The learned Bockius, who places Servetus among the fanatics, cannot, in the exposition of his erroneous sentiments, avoid to declare† that, “though he abhors Servetus and his system, he detests the manner and excess, which his judges, with

* Dann Haucrus Hodom. Calvin. pag. 1288.

† Hist. Antitrin. tom. ii. cap. 2. §. 8. p. 383—394. comp. with Venema Hist. Eccl. tom. vii. pag. 479, 483. where the errors of Servetus are, at large, with great judgment and impartiality exposed.

their advisers, have used in his coercion. In this he agreed with Archbishop Tennison, who judged by what he had heard of Servetus, that he was fitter to have been chained up as a madman, than burnt as a heretic.*

Though Venema did not disapprove the prelate's moderation, he hesitates not to declare farther, "that this misdeed of the Genevans scarce can be excused, ought not to be imitated, and cannot be reconciled with the principles of the Reformation." The citizens of Geneva, he observes, clergy as well as laity have, in later times, condemned† the transactions of their ancestors, which is followed by all the moderate and worthiest among all Christian denominations. No apology, continues that venerable and eminent divine, can be made for Calvin and Beza, who stood up in defence of the hereticide, which, truly, rather must be considered as a crime, than as a sound judgment;‡ with him many eminent men of unquestionable orthodoxy and equal learning agree. In our enlightened days, in this country, in writing to a man of your station, of your talents, of your candour, not

overshadowed by a glowing zeal for the purity of the Christian church, in conformity with your opinions, it shall suffice to propose Calvin's arguments for their refutation. "When we propose the magistrates as watchmen to defend the religion, we do not sharpen their swords, that they, punishing every error, directly shed blood. As we know that there are three degrees of error, and we acknowledge, that some ought to be pardoned; with others, a moderate punishment will do; so that manifest impiety alone may be capitally punished|| ———

In the second class of errors, though it deserves punishment, a moderate severity only is to be used, in so far, that by such an indulgence their improbity and contumacy, which aimed to rend the union of the faith asunder, may not be fostered; but when religion is torn from its foundation, when execrable blasphemies against God are poured out, and by impious and pestiferous doctrines, the souls are carried off to perdition; lastly, when openly a desertion of the one God and his pure doctrine is manifested, then it becomes necessary to take hold

* Th. Tennison's Disc. on Idolatry, ch. ix. pag. 158. from La Roche's Mem. of Literat. vol. i. pag. 247. Venema, vii. p. 478.

† Id. ib. and Keysler Itiner. pag. 149.

‡ Saurin sur la Conscience, Jurieu Hist. du Papisme; and among the Lutherans, Fechtius in adparatu ad Epistolas Morbachianas. Bockius passim.

§ Quum magistratus tuendæ religionis custodes præficimus, non acuimus eorum gladios, ut de quolibet errore pœnas sumturi, mox ad sanguinem prosilient. Sumus enim tres esse errorum gradus, et quibusdam fatemur dandam esse veniam, aliis modicam castigationem sufficere, ut tantum manifesta impietas capitali supplicio plectatur. ——— Secundum errorum genus, etsi castigationem mereatur mediocris tamen adhibenda est severitas; tantum ne indulgentia alatur eorum improbitas et contumacia. qui fidei unitatem scindere enperent: sed ubi a suis fundamentis convellitur religio, detestandæ in Deum blasphemix proferuntur, impiis et pestiferis dogmatibus in exitium rapiantur animæ; denique ubi palam defectio ab unico deo puraque ejus doctrina tentatur, ad extremum illud remedium descendere necesse est, ne mortale venenum longius serpat. Id. ib. Ref. Err. Serv.

of that ultimate remedy, that this mortal poison make no farther progress."

Let it not be argued, to excuse the Senate of Geneva, "that the papistic law against heretics was yet in vigour at Geneva,* and that its mitigation was not in the power of the judges." But why, asks Venema,† did they not abrogate it? Why did they not proscribe this anti-christian tenet with popery, which is characterised by superstition? Why did they not, as was in their power, bring this case to the council of two hundred, who could have repealed the law, which Servetus begged, and to which they were exhorted by one of the syndics? Let it not be said, that the other reformers were tainted with the same poison: can this plea exculpate the senate of Geneva? I know, Sir, that the canon law in name, so far as it related to papal authority and power, was abolished; neither were then inquisitors publicly admitted, but their odious power, which was worse, was entrusted to the civil magistrate, and Calvin even called the law of Justinian to his aid, to refute the grounds of the petition of Servetus.

Nor can it exculpate Calvin. I observed before, and repeat it here, that his perverse zeal had

much greater share in this cruel persecution, than his violent hatred against Servetus;‡ however the latter may have been increased through Servetus' haughty conduct; it cannot, alas! be palliated.

Calvin informed the magistrate of Geneva of Servetus's presence in that city;§ suborned and instructed one of his own family to become his accuser; "I confess," is his language, "the accuser came from me;" approved and wished a capital punishment; for which he opposed the motion to bring this cause to the supreme council of two hundred, while he only, in the kind of punishment, desired a mitigation; but he declared in the same letter, that after Servetus was condemned, to have not a single word spoken about it. "Nullum se de pœna verbum fecisse." Ep. ad Farell. This hatred was so deep rooted, that it was not extinguished, no not softened by the death of Servetus. In a sermon before his congregation, he devoted Servetus to eternal punishment, and denounced him in his writings to the world in the vilest terms: *an obscene dog, an adulterator of the sacred scriptures, a perfidious villain.*¶

It is something singular, so that it even has seemed a paradox to the illustrious Venema,** that Cal-

* Bibl. Raison. p. ii. pag. 156.

† Id. ib. l. c.

‡ Bibl. Raison. vol. i. p. 378—385. p. ii. p. 142—153.

§ Ep. ad Sulcerum, 9 Sept. Ep. Calvini. n. 156. p. 294. *me auctore factum esse, ut in hac urbe deprehensus, ad causam dicendam postularetur.*

¶ Refut. err. Serveti passim conf. n. 44. pag. 21. ad lett. iv. These scurrilous appellations will look less strange in a man of Calvin's irritable temper, when we see similar epithets bestowed by him upon Castalio, whom he called "a blasphemer, reviler, malicious barking dog, full of ignorance, bestiality, and impudence; impostor, a base corrupter of the sacred writings, a mocker of God, a contemner of all religion, an impudent fellow, a filthy dog, a knave; an impudent lewd, crooked-minded vagabond; beggarly rogue."—*Chandler's Hist. of Pers.* p. 312.

** Tom. vii. p. 479. Hoc tantum in præsentī testatū volo, me non ita capitaliter fuisse infestū, quin licitū fuerit, vel sola modestia, nisi mente privata

vin declares of himself, in his exposition of the errors of Servetus, "so much I will for the present attest, that I fostered not such a mortal hatred, as he might have redeemed his life, alone by modesty, if he had not been out of his senses. But what shall I say, but that he was struck with a fatal madness, to throw himself into perdition." But to you, Sir, it cannot appear a paradox, if you recollect, from Calvin's letters, what took place with Valentinus Gentilis, how this man escaped the fate of Servetus by a mock recantation, and a panegyric on Calvin.* In these Calvin asserts, "that the clergy of Geneva, though with him expecting *nothing sincere* or *permanent* from this proud and obstinate heretic, would not interfere with the clemency of the judges," so that, the clergy remaining silent, the sentence of acquittal was finally passed.

You and I, Sir, shall not scruple to adopt Bishop Horseley's words in a charge to his clergy, "Let us remember, that some tenderness is due to the errors and extravagancies of a man, eminent as he was in his day for his piety, his wisdom, and his learning, and to whom the Reformation, in its beginning, is so much indebted."†

As Mosheim, Bockius, and Venema have given a critical account of the erroneous opinions and writings of Servetus, I content myself in giving you a more full detail of that famous book, *Restitutio Christianismi*, of which I have perused a MS. copy, taken by the Rev. J. J. Stapfer, of Bern, in 1775, from the Royal Library at Gottengen, but this I shall reserve for my last letter.

I am,

CANDIDUS.

MISCELLANEOUS COMMUNICATIONS.

ON THE REVIVAL OF KNOWLEDGE LONG LOST.

Lincoln, June, 1810.

It was the opinion of one, who was wiser than many of our modern divines are willing to suppose him to have been, that, "there is nothing of which it may not be said, this was of old times." A very different opinion prevails with a certain class of men. They imagine we are perpetually disco-

vering new truths, that the mind of man is in a state of unceasing improvement, that the arts and sciences, and the knowledge of true religion, are making a rapid advance for the first time in the world, and that the time is coming, the golden age, when ignorance, with its long train of evils, shall be chased from our earth,

foret, vitam redimere. Sed nescio quid dicam? Nisi fatali vesania fuisse correptum, ut se precipitem jaceret.

* See his Sec. Apol. by Bock. t. ii. cap. 4. pag. 437. and his Palinody. id. ib. p. 439—441.

† The bishop here, there is no doubt, refers to Calvin, and not to Servetus.—Ed

and knowledge and wisdom, beaming in full splendour from north to south, and from east to west, shall render this our globe the abode of perfection and of happiness.

Some of our ameliorists even go so far as to suppose, not only that wickedness of every species will be expelled at the command of sovereign wisdom, but also that disease will be subject to its mandate, and disappear from amongst our posterity.

A perusal of the history of the world gives us different expectations of the future state of mankind. If now were the only time when knowledge was disseminated in the earth, we might listen with an enthusiastic delight to such pleasing reveries. But a strong presumption arises from a view of ancient times, that the observation of Solomon is true, and that all the boasted wisdom of the moderns, whether it be the wisdom of arts and sciences, of politics, or of religion*, is no other than the revival of that which has long been lost: and though it may appear to many of our speculators, that we are improving upon the wisdom of our ancestors, we are, in fact, returning from the devious paths into which our forefathers had wandered, and are reviving truths which had been condemned to a temporary oblivion. I may be thought to make a bold assertion, when I declare with Solomon, "there is nothing new under the sun;" but, if I am indulged with a candid reading, perhaps my assertion may be admitted to be feasible.

* From this general observation, I only wish to exclude the knowledge of a future state, that grand doctrine of Christian revelation; the view of that state is as changeable as all other lucubrations of the human mind.

The knowledge of man is at the best limited. He can see over no more than a prescribed space of ground and of time; and when his visual or his mental organ has extended itself to its horizon, he is unable to look any farther; and if he feel inclined to shift the spot of his speculation, he must recede to one less distant.

It is not long since the practice of medicine was conducted on principles widely different from what it is now. Our ancestors were accustomed to cull the simples of their native fields, during the spring and the summer months, and in these they found antidotes against the diseases of autumn, and the chilling effects of the winter. Our modern physicians cannot, perhaps, produce any proof that in those times the people died more rapidly, or suffered longer under the sickening sensations of malady, than they do in the present day. But now the favourite articles of our apothecaries' shops, are brought from Asia, from Africa, and from America. It is said that the qualities of our foreign drugs are the same as those which are to be gathered in England, but that, being raised in warmer climates, their juices are more pungent, and therefore more efficacious. And, under the idea that, the more rapidly the effect is produced the more it will benefit the patient, our home-grown medicines are despised, and those only in esteem which come to us at the greatest expense, and from the greatest distance.

But, quære—are not these rapid operations often of the most

fatal tendency? And would it not be better to employ medicines that are not so powerful in their effects, and that wait with a little more modesty, that nature in her operations may keep pace with them? There cannot be a doubt, that, when the case is not perfectly understood, much mischief may follow the use of powerful drugs; and, in truth, so little do we know of the inner parts of a living man, and so much are the symptoms of complaints confounded by a diversity in the habits and constitutions of men, that if the apothecary can assure his patient, that what he prescribes will do him no harm, he will do a great deal. So thought our ancestors on the subject of drugs, and they were timid; and so, perhaps, will posterity think once more.

There is certainly a fashion in medicine as much as in any other thing. The cut of the mantle, or the contour of a cap, does not more depend on the pleasure of a fashionable belle in the circle of St. James's, than does the prevailing medicine, and the name to be given to a complaint, depend on some doctor of eminence in the great city. And as the *Marchandes de modes* are not successful in retaining their celebrity long, so the nostrums and the names of the most celebrated medical men fall into disrepute in consequence of some new adventurer starting in another course.

The names of diseases depend upon fashion. In the writings of the Spectator we read of the spleen and the vapours. These terms, which were applied, the one to the male, the other to the female sex, are now supplanted by the less expressive term, nervous. Ner-

vous complaints may be imagined to be diseases of modern birth, but they are only known under a new name. That what are now called nervous are more frequent than formerly, there cannot be a doubt; for this is a favourite term to cover the ignorance of every young, and every doubtful practitioner of the day. The complaints that are really nervous assume so great a variety of forms, that a medical gentleman is perfectly safe in declaring, that his patient is nervous, and the complaint itself is thought to be so prevalent, that he incurs little risk of offending by prescribing a remedy for such a complaint. Nay, should he be called to Betty the cook, or to Thomas the groom, he may still have recourse to his bottle of æther. We have lately heard much talk of a typhus fever; our fathers knew it not. They, plain honest folks, called it the brain fever, and sometimes the putrid fever; we have found a more learned name, and possibly our posterity will refine it back again to its old vulgar, but intelligible appellation. We have also the ephemeral epithets of the influenza, the reigning fever, and now we talk about the Walcheren fever, most fortunate distinctions for a tribe of complaints, that defy the skill of our Galens to describe them.

That there is also a fashion in the administration of medicines, none can doubt, who have observed the proceedings of the medical gentlemen; and these medicines seem in point of estimation to go round the wheel of fortune. Those which were formerly esteemed to be the rankest poison, are now the darlings of the sons of Hippo-

crates, and others less potent are thought to possess qualities which till now were not known. Few will read this paper but will recollect, that, a short time since, we shuddered at the thought of mercury; the very name conveyed an idea, at which a modest man was startled; but now it is the sovereign restorative. It is like Dr —'s. "tea-spoon full," which is "just enough" for all cases and circumstances whatever. And our city professors, and many country practitioners, in imitation of London fashions, administer calomel for symptoms of every species, and levers of every power.

The time is, perhaps, not far distant, when we shall have recourse again to our own hedges; when the mania of commerce, which is infused into our very veins, and has infused many poisonous juices with it, shall subside, and with it our attachment to foreign drugs.

The use of foreign drugs is probably only a revival of a custom long laid aside. Some of these revivals may be clearly traced in the page of history; others have been lost in the obliterated annals of time, and the dark ages of the world. They relate to every other thing in use amongst mankind as well as drugs.

I am the more induced to entertain this opinion, from a view of the march that science has conspicuously made over the world. In the different ages it has taken up its abode upon different spots. We have no means of learning at how early a period men became enlightened and were acquainted with the arts and sciences. We first find them flourishing in Egypt. Their progress towards perfection

must of necessity have been gradual; and many centuries must have elapsed before they arrived at the perfection they were in at the dissolution of the Egyptian monarchy. In consequence of this event, they shifted their station, and fled in, perhaps, a shattered and enfeebled state, to colonies which had branched out from this mother of science; and in a greater or less vigour, they were seen to revive at Tyre, at Babylon, in Greece, in Macedon, at Carthage, &c. But, as all earthly objects are mutable, we see them soon changing their station again, and afterwards appearing in full splendour in the centre of the Italian states, which then became the mistress and the regent of the world. Observe, that a perfect ignorance, and a freezing barbarism ordinarily succeeded to this state of high civilization and knowledge, and much or all that had been learned was forgotten and lost. In later times, the arts and sciences have burst out with a blaze that has reached every corner of the globe from a narrow domain, which, but a few centuries before, was immersed in ignorance and barbarism. Since the days of Alfred, and still more since the reign of Henry VII. the arts of life have been cultivated with the liveliest ardour, and with the happiest effects on the shores of Britain; while our industrious and ingenious artists are daily making some grand discoveries, and shewing us some new thing.

But may it not be doubted whether all these were not of old time? Did not Rome possess many of those branches of knowledge which we boast to have brought to light? Was not Greece acquaint-

ed with mysteries of nature which but lately have been unfolded, after having been for centuries laid up in the arcana of Providence? Might not Carthage and Egypt have been acquainted with many things, which we venture to plume ourselves on the discovery of, and with others which have since been buried in oblivion, and sunk in the ruins of forgetfulness?

There are many things useful and ornamental which we know have been forgotten, and which the continued search of the most penetrating cannot again develope. The purple dye of Tyre, the mechanic powers of Egypt, and even of Britain, the impenetrable walls of Roman architecture, and the permanent colouring of glass, existed once, and may by some accident, in the revolution of ten thousand causes, be thrown up again to the light. And if we consider that man has always been urged by his necessities, by his vanity, and by his ambition, to exercise all his mental and bodily faculties, and has, in every enlightened age of the world, enjoyed the same advantages that he now enjoys, it is but a fair presumption, that, in the lapse of a number of centuries, the same progress has been often made, which we behold in our days. But the murderous hand of time, that knows no distinctions, and the fierce rage of barbarism, which is destitute of all sentiment and feeling, have crushed alike, and repeatedly destroyed all the fair works of the human intellect, and the useful arts and improvements in the life of man—but to give them the opportunity again to revive.

that nothing dies. This may be true of intellectual as well as vegetable matter. It vanishes from the active scene; it disappears for a season; but it resuscitates as soon as the fostering sun of science is permitted to direct towards it its germinating beams; again it appears amongst the works of God, perhaps in a similar form, perhaps after having undergone some changes, to vary once more as every object on earth changes, and to pass through the successive periods of youth, of vigour, and of decay.

I have been lately led to these reflections by a very extraordinary fact, which, I believe, is not generally known, and which convinces me the ancients were more conversant with the laws of nature than many are aware of.

It is known to anatomists, that a man in full health has a pulse, which beats with a perfect accuracy at the rate of sixty strokes to the minute, but they are not so well informed, that this pulse beats with the same accuracy the hours as well as the minutes of our ordinary time. It has often been a question of speculation, why our day has been divided into twice twelve hours, rather than into twenty-four; and these hours again divided into sixty minutes. The fact I refer to explains the reason, and evinces to us that the pulse is the regulator of the hours, as well as of the minutes, and gives an intimation of them by beating audibly the hours and the minutes, when placed in a proper position, and supplied with the requisite auxiliaries. The pulse beats one after the hour of one is arrived; an hour afterwards it beats two; in another hour, three; and so it proceeds till it has struck

Mr. Parkes has well observed,

twelve, when it seems to lose the chief part of its vigour, and returns to the number one.

A proof of this may be had by the following experiment. Tie a small metal button to the end of a piece of string ten or twelve inches long, lay the other end of the thread over the end of the thumb, with the nail downwards, so that the string may lie on the pulse of the thumb, and does not touch the nail, holding it down with the first finger. Let the button hang suspended in the middle of a tumbler glass, of a middling size; to prevent any motion of the arm, rest it upon the left hand; a vibration of the button will soon commence, and will gradually increase till it reaches the side of the glass; it will then strike the side as many times as will count the hour, and then the vibration will as gradually diminish. But still more minute are the indications of nature respecting the divisions of time, for, if the experiment be made between the hours, after the hour has been struck, and the vibration of the button has died away, if the hand be kept perfectly steady, it will begin again, and with a fainter stroke, count the minutes that are passed since the hour began: thus telling us, not only the hour but the minute of the day. It is better to hold the button a very little out of the centre of the glass, because if it is exactly in the centre, it will strike on both sides, and the reverberation may occasion a confusion. Whatever the hour of the day may be, this will be found a faithful indicator of it; so that the poor man, with a glass tumbler, a piece of thread, and a metal button, may always have an un-

erring time-piece in his house.

Perhaps some medical correspondent may give you a more scientific solution of the phenomenon than I am able to give, but I will mention what has suggested itself to my mind, and to which a gentleman of the faculty, a neighbour, seems to assent. There is a regular increase in the power of the blood, from the beginning of this natural division of time to the end of it; so that during the first hour, it is capable of producing a vibration strong enough only to strike the glass once; at the second hour, its force is augmented so that it will strike it twice; at the third hour, it has power sufficient to strike three times, and thus it discovers a regular increase of force till it has struck twelve. It appears that the force of the blood is then wound up to its highest degree, from which it suddenly falls again to the lowest, and thus it continues to proceed uniformly twice in every revolution of the sun round its axis.

This idea is corroborated by the well known fact, that, in fevers the heat of the blood increases from one to twelve o'clock, and after that returns to its lowest heat. I will not venture to suggest whether the momentum is occasioned by the heat, or the heat by the momentum, but they certainly rise and fall together.

If like the tides the ebb was as gradual as the flow, the case I refer to would be less astonishing: but it certainly stands on a different principle. It is likewise mysterious in what manner this power of the pulse to beat the hour is conveyed down the thread, so as to regulate the number of times

the button shall strike the glass, but it certainly is so conveyed. For if the string be held by a pair of tongs or pincers, a vibration will ensue from the mutual attraction of the two bodies, but the button will not strike the glass at all.

Might not the closer investigation of this very interesting power of the pulse furnish the physician with some valuable data in judging of the state of the health? And might not repeated experiments in various ways give us still farther insight into the body of man?

When I think upon this fresh manifestation that we are wonderfully made, and compare with it the actual division of our time, I infer, that the ancients, by whom this division was made, were acquainted with a phenomenon, which has for near three thousand years escaped the notice of the learned. It certainly was not by chance that our day was divided by them into twice twelve hours, rather than into twenty-four; nor was it by chance that each is made to contain sixty minutes; nor that our reckoning is made to begin at one o'clock. The equation of time, like the measures of space, were ordained from observations on the body of man: the inch, from his thumb, *la ponce*; the foot, from his foot; the yard, from his full stretch in walking; the hours, as well as the choice of exactly twelve, and no more, from the indication of change which the pulse discovers. We have here a demonstration, that the ancients, and those the most remote, were wiser than we knew of. The origin of our present division of time is completely enveloped in dark-

ness; it stands so far removed from us, that no ray from the sun of history can reach it. The Romans were not acquainted with it till the second Punic war. The Greeks learned it from the Egyptians, according to Herodotus. But, although the people enjoyed the advantage of the division, they perhaps never knew the origin of it. This was one of the mysteries of the magicians, who enjoyed a too profitable use of their knowledge of the occult powers of nature, to reveal them to the people—and with them it may have died.

It strikes me, that the question of "when does the century begin?" may now be set to rest by an appeal to the laws and commands of nature. One o'clock does not begin till the pulse strikes one, the first hour therefore is not from twelve to one, but from one to two; apply this to the larger divisions of our time, and we shall discover that the first year begins January, 1801, and ends in December.

It has been remarked, that, with respect to science, we are only on the threshold of nature. But may not this be a mistake? In some branches of knowledge we have probably entered far into her temple, and taken an extensive view of her wonders. But some of her chambers, which were open to the view of men in former ages of the world, are perhaps shut against ourselves; and it may be reserved for those who succeed us, to discover the key that shall open them again. While many of those apartments, which we imagine are completely exposed to our view, contain corners yet unexplored; and these apartments may in a few years be again enve-

loped in a midnight darkness. and meditated upon them for a season, he directs the attention of The God of nature, to restrain the pride and vanity of man, while his offspring to a different part of he places the book of knowledge it, and sometimes, for such has before him, suffers him to unfold been his inscrutable decree, he only a few leaves at a time, and closes it entirely before them. when the inquisitive mind has read

J. W.

DR. MATY'S REASONS FOR DISSENT; COMMUNICATED BY
MR. ELSON.

To the Editor of the Monthly Repository.

Carbonar, Newfoundland,
8th June, 1810.

SIR,

The following paper is transcribed from an Irish publication, which accidentally fell in my way lately, entitled, "The Gentleman's and London Magazine, for November, 1777." Though the event to which it refers happened so long ago, the nature of its contents makes it ever interesting, and points it out, in my opinion, as peculiarly worthy of a place in your Miscellany. I know nothing more of Dr. Maty's history than this paper discloses; but it is probable, some of your readers may have it in their power to communicate information that would be valuable on the subject; and it will be a high gratification to me, to find that the trouble I have taken in extracting and transmitting it to you, produces, through the medium of your publication, so good an effect.

In this remote part of the globe, where the majority of the inhabitants are in communion with the church of Rome, and where *all* are so busily occupied in what are called the affairs of the world, as to leave little time for theological

or literary investigation, it cannot be expected that the Monthly Repository should meet with many readers. I can, however, inform you, that it is known here, and would fain hope, that it may not be without its use.

I am, Sir,

Your humble servant,

J. ELSON.

*Dr. Maty's Reasons for separating from the
Established Church.*

British Museum, Oct. 22, 1777.

I should neither have withdrawn myself from the ministry of the Church of England, nor have troubled the public with my reasons for so doing, if I had not thought myself obliged to both. I trust, therefore, that both the step itself and this account of my motives for taking it, will be treated with candour.

As a Christian, thoroughly satisfied with the evidence, and deeply solicitous about the success of whatever had a tendency to promote the cause of Christianity, I thought myself called upon to study the controversy about subscriptions. The following is an account of the effect that study has had upon my mind, which I offer as a vindication of my own conduct only, and hope it will be accepted as such.

I have no objection to subscriptions in general to articles of faith, which, notwithstanding what has been urged against them by Burnet, the masterly author of the Confessional, and others, seem to me both lawful and expedient; all the arguments that have been brought

against them tending only to prove, that their use has been less hitherto, than it might have been, owing to the narrow principles on which they have been framed; considerations which, in my opinion, do not outweigh the objections stated by Dr. Balguy to having none at all.

But satisfied as I should be for myself, with a subscription of some sort, and probably not a very general one neither, I cannot comply with that required of me to the present articles and liturgy, for the following reasons:

First, after bestowing all the pains which I am able to give, in informing myself what is the true scripture doctrine of the trinity, the only conclusion I have been able to arrive at is, that I see no sufficient proof of the Athanasian, and rather incline to the Arian hypothesis.

Secondly, I am clear that the very dangerous doctrine that unbaptized children are subject to the penalties of sin, is asserted in the ninth article, and still more strongly in the service for the public baptism of infants; and that it is not taught in the Bible.

Thirdly, I cannot help thinking, notwithstanding what has been written by Dr. Tucker, and others, upon the subject, that the seventeenth article does teach absolute predestination; a doctrine likewise not found in the Bible, and of a still more destructive tendency than that of original sin. These are my principal objections: I have others to many parts of the service, but do not mention them, partly because they are to things generally complained of, and which will probably be removed whenever a revision takes place; and partly because I do not know how far, had they been the only ones, they would have led me to think of a separation.

This separation I do now think myself authorized to; because, believing the doctrines themselves to be erroneous, I am not satisfied with any reasons that I have seen given for continuing to subscribe them under such a persuasion. I cannot be thoroughly satisfied, that either the words in which it is drawn, or the king's declaration, justify me, who think with Arminius on the subject, in subscribing the seventeenth article; the more, as it is a subject, which, in my opinion, is to be disputed upon, and the obvious sense of the article preached against, whenever opportunity offers.

If the plea made for subscribing this one could avail me, I have no such plea for subscribing the articles relative to the trinity, or continuing to read the parts of the liturgy relative either to them, or the doctrine of original sin. These were not subjects of dispute at the time the articles were drawn, and of course no salvo was made for them, except the general one of the sixth article. But surely Dr. Waterland very fully confuted Dr. Clarke's ideas on this subject, in his case of Arian Subscriptions; and if he had not, the author of the Confessional has unanswerably proved, that, if the sixth article had been designed to justify those, who, willingly binding themselves to support the opinions of the majority, propagate opinions different from theirs, it might have justified the Roman Catholics, it might have justified the first seditious and mad disgracers of Protestantism, whereas, against both these the articles are well known to have been made. Neither Dr. Powell's plea in favour of first subscriptions, nor Mr. Hey's considerations on obsolete ordinances, can be of service to me, who, at this time of life, am not at liberty to subscribe upon authority, and whose objections both to articles and liturgy are too extensive to find a solution in the doctrine of obsolete ordinances.

Finally, I can neither submit to acquiesce in silence, after having made my objections known, nor take upon me to alter the service of the church, as long as I continue to profess myself a minister of it. The latter, besides its being of dangerous example, I rather think my voluntary promise to use the established liturgy precludes me from. With the former I could only have been satisfied, upon the supposition that the things complained of were indifferent, or, as they have been thought to be by many good men, of little importance: but as I should in that case have thought it my duty to have waited for a change by public authority, without expressing any disapprobation, public or private; so being of a very different opinion, that is, believing firmly that some of the obnoxious doctrines strike at the root of all religion, natural as well as revealed, and that nothing is of little importance, which the Deists and Methodists can make so formidable use of, as they are known to do of the subscription of those amongst us, who subscribe what they profess not to believe; under these cir-

cumstances, I have nothing left me but the part on which I have determined, and that is,

To withdraw myself from ministering in the church of England, either till our forms shall have undergone such a revision and alteration as I think they stand in need of, or till time and farther study shall have prevailed upon me to view them in a different light from what I can do at present. This I therefore thus publicly declare that I do, with becoming humility, with the utmost diffidence and regret for differing from such numbers of wise and good men, and with the resolution to persist in such studies, as may best serve the general cause of religion, at the same time that they bid fairest for affording my own mind the

conviction none can more ardently wish me than myself.

I will only add, that I do not mean to preclude myself from officiating in any other protestant congregation; on the contrary, should I see reason to believe, that there is any number of pious people disposed to attend a place of public worship, where a liturgy, not materially different from Dr. Clarke's, shall be used, I will take the first opportunity which presents itself of opening a place of public worship, with such a liturgy. In this I shall do no more than follow that strong inclination, which first led me to adopt, and will ever incline me to return to, the most pleasing, the most honourable, the most useful of all occupations.

HENRY MATY.

REMARKS ON SACRIFICES.

For the Monthly Repository.

Sacrifices are of the highest antiquity, and seem to have been adopted by all the ancient nations as a part of their religion. They constituted no small part of the heathen superstition, and occupied a considerable place in the Jewish ritual service. The origin of sacrifices is involved in the greatest obscurity; the earliest account we have of them is found in the sacred scriptures, but we are not told how they originated, or what led to the adoption of them in religious worship. We have no proof that they were originally of divine appointment; had that been the case it is reasonable to think it would have been mentioned by Moses. There seems to us, at first view, no necessary nor natural connexion between sacrifices and piety, or moral purity; and they certainly have been very generally applied to superstitious and anti-moral purposes. The scriptures make no mention of God's giving any direction concerning sacrifices before

the days of Abram; nor after that time, before the Israelites were brought out of Egypt. All along until that time, so far as we can judge, mankind were left to the light of nature upon this subject, unless what is mentioned Job, xlii. 8, be an exception.

Very erroneous and injurious notions of sacrifices have obtained, and still prevail among many Christians. 1. It has been supposed that they were necessary to placate the deity, satisfy his justice, and obtain forgiveness, and other peculiar favours from him for his offending creatures. Such absurd notions were common among the ancient heathen, and as the life of a man was deemed more valuable than the life of any other creature, to avert a great calamity human victims were sometimes offered. The supposition that murder could be pleasing to the deity, when committed as an act of religion, seems to have been the lowest degradation of reason, and the vilest branch of

superstition. Yet this gross darkness of heathenism has been suffered to obscure the glorious light of the gospel, by the adoption of the popular notion of atonement, which supposes that the wrath of God was appeased, and his justice satisfied for the sins of men by the cruel murder of Jesus, his beloved son! This absurd notion of sacrifices stands completely refuted by the revelation God hath afforded of himself in the scriptures, as a God of love, the Father of mercies, a Being delighting in mercy, who is ever ready to forgive, and by the leading character of the gospel, as a system of grace, or divine free favour, containing the free forgiveness of sins, and free salvation for guilty men. 2. The Jewish sacrifices, and that of Christ have been supposed to be vicarious; but this notion is contrary to both reason and scripture. That the righteous governor of the universe should punish the innocent in the place and stead of the guilty is repugnant to all his declarations, and abhorrent to every feeling of justice. That the Jewish sacrifices were not vicarious, is evident; for no sacrifice was appointed, or could be accepted in any case where life was forfeited under the law, and only in such a case was a vicarious sacrifice possible. No sacrifice was appointed for the breach of any one of the ten commands. Though Christ died for us, for our benefit, it is never said in the New Testament that he died in our stead, and the whole tenor of the gospel is fatal to such a notion. 3. Sacrifices have been too commonly regarded as a substitute for moral purity and personal righteousness. That the Jewish sacrifices were

intended for no such purpose is most evident; for when they were offered without regard to moral purity and personal righteousness, God declared his abhorrence of them. Isaiah 1, 11—15. That the death of Christ was not designed to supply the place of personal righteousness is equally manifest; for he did not come to be the minister of sin: a higher degree of purity and moral righteousness is required of those who live under the gospel than was required of those who lived under the law, and the displeasure of God is still revealed from heaven against all unrighteousness of men. 4. It has been taken for granted, that sacrifices were originally offered for men as sinners, but the contrary is the fact; they were offered by the righteous, and accepted only from the righteous, as Abel and Noah; and the acceptance of them was a token of God's approbation of the character of him who offered them; because God did not respect or approve the person of Cain he would not accept his offering: See Gen. iv. 4, 5, 7. Heb. xi. 4.

The most ancient idea which the scriptures convey of sacrifices is, that they were gifts or presents. Abel's offering is called his gifts. It is natural to conjecture that in the infancy of the world, the pious man, from a sense of his dependence on the Almighty, and from a principle of gratitude and allegiance to him, would select some part of his substance, and present it as an offering expressive of his feelings, and that God would give some token of his accepting the present of the good man. Such a procedure would accord with the infantile ideas en-

tertaind by men in the earliest ages, and may best account for the origin of sacrifices. Noah's sacrifice appears to have been an expression of gratitude for the preservation of himself and family in the ark. Many of the Jewish offerings were designed to express gratitude and allegiance to God as their God and King. This view of the subject may be illustrated by what has been the custom in the East in all ages, of an inferior approaching a superior with a present to introduce him, and the acceptance of the present being regarded as a token of favour.

The next idea of sacrifices we meet with in the scriptures is, that they were used as the confirmation of a covenant. In this way God confirmed his word to Abram. See Gen. chap. xv. The covenant God made with Israel was confirmed by their sacrifices: the blood of the sacrifice was the blood of the covenant, and the repetition of the sacrifices was to bring the covenant and its obligations continually into view. See Heb. ix. 18, 19, 20. These two ideas are conceived to comprehend the whole scriptural doctrine of literal sacrifices, so far as re-

lates to their design. From the earliest times, it appears men were in the habit of confirming leagues and covenants by slaying a victim, dividing its parts, and mutually partaking of its flesh; as this was the manner of men the Almighty might condescend to adopt it in compassion to human weakness, for the ratification of his declarations and covenant; as, after the manner of men, he interposed by an oath. Heb. vi. 16, 17. Because the death of Christ was the confirmation of the gospel, as a covenant of divine mercy, it is called a sacrifice, in allusion to the confirmation of the Jewish covenant, and his blood the blood of the everlasting covenant.

Sinners in every age are to draw near to God with the sacrifice of a contrite spirit, which he will not despise. Christians are to offer to God the sacrifice of praise continually, and of benevolent conduct, and to devote themselves as a living sacrifice, by an undeviating course of piety and virtue. Heb. xiii. 15, 16. Rom. xii. 1. Such are the figurative sacrifices they are called to offer.

AN OLD CORRESPONDENT.

A THEOLOGICAL LEARNER'S DIFFICULTY.

To the Editor of the Monthly Repository.

Sir,

Aug. 16, 1810.

Permit a plain man to state a difficulty. I have been often told I must believe what I do not understand, and sometimes told that I actually do believe what I do not understand. Now I really cannot discover what it is I believe without understanding. When it is said I believe there is a God,

though I know not how he exists, and that I believe that the dead will be raised, though I know not how they will be raised, I grant all this, but can clearly perceive it is nothing to the purpose; for I do not believe how God exists, or how the dead will be raised, these being things above my capacity, and the reality of the facts, that

there is a God, and that the dead will be raised, I as fully understand as believe, nor do I believe any thing about them but what I understand. I cannot perceive the possibility of believing what I do not understand, because it would be believing what I am ignorant of, in other words, believing a thing without knowing what it is, which seems to me absurd even to think of. I might assent to it, but it would be a blind assent, not a conviction of the truth,

or reality of that to which I assented. Now, sir, my difficulty, which I wish to have solved, is to know how other persons, and there are many who profess to do it, go to work to believe what they do not understand, that is, what they are ignorant of. Has God given them a faculty of mind I do not possess, or is it true that they do not really believe all they profess to believe? I remain,

Your's, &c.

A LEARNER.

ON THE TEMPTATION OF CHRIST.—LETTER III.

(Concluded from page 400)

We read that great multitudes flocked from different parts to John to be baptized. The probability therefore is, that John was seldom, if ever perfectly alone at Jordan, when he was there for the purpose of baptizing, and that this was not the case when Jesus applied to him for baptism. Now if it be unlikely that Jesus and the Jew, whom Olearius supposes to have afterwards become his tempter, were the only persons present when the spirit descended, and a voice was heard from heaven, pointing out to John the distinguished personage whose approach he was sent to announce, is it not strange that no more than a single individual of the company should have been prompted by curiosity, or any other motive, to visit in his retirement one who had been exhibited to their notice in so singular a manner, and to try to discover who he was and what were his future destination and objects? Or if the Jew-tempter had not himself been a witness of what happened at our Lord's baptism, but had been informed by

some who had been witnesses, or by any other means, who Jesus had been announced from heaven to be, does it not still remain to be very strange and unaccountable, that there should be no intimation of his having been taken any notice of in a similar way by any other Jew; while he was in the desert, not even by the baptist himself, if his tempter were really one of his countrymen? If the tempter were a Jew, have we any ground for supposing that there were peculiar considerations of any sort whatsoever, by which no other Jew, whether member of the Sanhedrim or not, was likely to be induced to pursue some method of finding out what were our Lord's pretensions or prospects? But could it be thought possible that the motives which actuated the tempter might be of such a nature that no other Jew could be influenced by them, it would still remain to be asked, how came the tempter, after having met with so prompt and decided opposition to his first insidious proposal, recommending itself to our Lord's attention by the

importunate calls of hunger, to renew his attack a second and a third time upon piety, resignation, and fortitude, which his past experience and a little reflection might have convinced him to be more than a match for all his artifice and cunning? Farther, is it at all probable that our Lord, when he had seen through the character and designs of his adversary, and baffled his subtle attempt to draw him off from the duty which he owed to his heavenly father, should so far listen to the suggestions of a tried and known foe, as to submit to accompany him to the temple and to some high mountain, whither he could hardly avoid being aware that his enemy must have some malignant design to accomplish by conducting him? Would not such conduct have directly opposed the precept delivered by him to his disciples, "Watch and pray that ye enter not into temptation," and the spirit and object of a petition inserted in the prayer intended to teach his followers what to pray for, "lead us not into temptation?"

Of the two common hypotheses, the one of which makes the temptation to have been an outward transaction, the other a diabolical delusion, I thought it unnecessary to take separate notice, after the masterly reasoning employed by Mr. F. to overthrow them. The readers of the *Monthly Repository*, if they vouchsafe to honour my letters with a perusal, must observe that Mr. F's also is very far from affording me satisfaction, as well as the two brought forward in the present letter. Whether beside these, any other can be framed except

the one which occurred to my thoughts many years ago, and which I had afterwards the pleasure of finding to bear a striking resemblance to Mr. Dixon's and Mr. Cappe's, I shall not venture to deny or affirm. But, leaving that point to be determined by others, I would observe, that the resemblance just alluded to has emboldened me to make some attempt to call more attention to an hypothesis which some studious gentlemen I have conversed with decidedly prefer to Mr. F's. However I must at the same time own, that the hypothesis, as exhibited in the tracts of Mr. D. and Mr. C. seems to me not quite complete in all its parts. Where the defect lies, in my humble opinion, an attentive reader will not find it very difficult to discover.

It is easier to pull down than to build up. The former has constituted the principal part of my business hitherto: the latter and more difficult remains to be attempted. The method I mean to pursue is, to endeavour to shew, 1. That our Lord himself was probably the first who disclosed what had befallen him in the desert: 2. That the accounts transmitted to us in the gospels are probably in every thing material the same with what was originally communicated by Jesus himself: 3. That Mr. Dixon's and Mr. Cappe's interpretations, though founded upon a principle which appears to me the most rational which has been laid before the public, are nevertheless in one respect defective: 4. That an interpretation founded upon the same principle, and having the defect alluded to supplied, adds weight to the evidence of our Lord's di-

vine mission, and to the importance and authority of what he delivered as the great teacher sent from God, and spreads a superior lustre over his character and example.

Foreseeing that, if I should be able to prosecute my plan to its full extent, I shall have much more to compose and write than I have yet by me in any form; I feel a wish to enlarge this letter, if you, Sir, have no objection, on your own account, or that of your readers, to insert so much on a single subject in *one* number of your Repository. Cheerfully leaving it with you to determine whether my present communication, so far as the end of the preceding paragraph, or the *whole* of what shall be written on this paper, shall next appear in your miscellany, I take the liberty of adding what follows, for the purpose of showing what method I mean to pursue in delivering my own ideas relating to the subject of the temptation. And my object is, by the help of positions, founded on data deducible, as it appears to me, from the gospel history, to show

I. That our Lord himself was probably the *first*, who reported what had befallen him in the desert.

II. That the account transmitted to us by the three first evangelists is probably, in every thing material, the same with what came originally from him.

Here follow the positions, which seem to me sufficient to establish these two points: 1. That Jesus was impelled by the spirit to retire from the banks of the Jordan, into the inner and more dreary part of the wilderness.—2. That as he did not enter upon his public

ministry, or make any disciples before his temptation was ended; and as we have no intimation, that any one accompanied or followed him into his retirement, we may fairly presume, that there was no human witness of what befel him during his stay in the desert.

—3. That, if he remained forty days secluded from all human society, the first account of what happened to him during that interval, must have been communicated by himself, or by divine revelation.—4. That the former being the more natural and likely origin of the history of his temptation, and obviously superseding the need of the latter, was probably the true one.—5. That without strong evidence of the fact, (and I do not know that we have evidence of any sort or degree for it) we can have no right to suppose, that the disciple or disciples, who received immediately from our Lord himself his own account of the temptation, felt so little respect for him, as to venture upon altering or modifying that account in any way, in order to render it conformable (if it were not so before) to his or their preconceived opinions.—6. That the evangelical statements, drawn up most probably from the representation primarily given by our Lord himself, of the scenes through which he passed in the wilderness, wear every mark of plain, artless and ungarbled narratives.—7. That if those statements, as they now stand in the three first gospels, afford us a correct view of our Lord's own representation of such of his trials in the desert as are particularly recorded, we are furnished with means of discovering what were his own ideas of the cause and na-

ture of his temptation. A general inference, which I draw from these seven positions, and of which I may want to make some use hereafter, is, that the account of the temptation contained in the gospels is so far the same, as was at first delivered by our Lord, as to convey no ideas respecting it different from what he himself entertained, and designed to convey by his own representation, that is, no ideas but what the words of the gospels, LITERALLY understood, convey.

I remain, Sir,

Your's, &c.

GERON.*

AN APOLOGY FOR NATURAL RELIGION.

Totness, Jan. 25, 1810.

Deistical writers have often urged, in opposition to the claims of a divine revelation, the sufficiency of the light of nature for all the purposes of religion and morality; and that man, following the dictates of reason, and attentively observing the works of creation, could arrive at a knowledge of the being and perfections of the Deity. As a refutation of this assertion, the advocates of Christianity appeal to the experience of past ages, and from a survey of the heathen world before the birth of Christ, bring ample proofs of the errors in which the wisest of the heathens were involved, and of the profligacy and gross superstition which overspread the mass of the people. By proceeding from theoretical reasonings to practical deductions, they think that they have proved this important point, that a revelation from God would be necessary to man to lead him into right views of religion, and to establish a secure foundation for the important truths of morality. This reply is evidently founded on a false principle; it attacks natural religion as it was, not as it might have been; it passes by the true principles of natural religion, and directs its whole force against imaginary ones. The true way of estimating the value of the religion of nature, is to discover on what subjects it is clear, on what obscure, and then to observe where revelation possesses the superiority. The advocates for Christianity have been too fond of vilifying natural religion, and of inveighing against the morals of the heathen world, as the necessary result of reason when left to itself. Here lies the error into which Christians have fallen; instead of having attacked natural religion, they have been only overturning its corruptions, which have no more connection with their source than the Romish superstitions with Christianity. What if an infidel, to shew the insufficiency of the Christian religion, were to bring forward the absurd ceremonies of the Romish church, its penances, its absolu-

* Geron desires the following errata in his former letters may be corrected:

Vol. 5. p. 21. col. 2. l. 4. (from the bottom) for *αγιοι*, read *αγιοις*.

74. note. l. 4. (from the bottom) insert a comma between the words *hypothesis* and *the*.

76 col. 2. l. 18. for "*oposite*," read *opposite*.

77. col. 1. l. 20. for "*unvariably*," read *unvariedly*.

tions, its indulgences, and the whole catalogue of its horrible tyrannies? what if he brought forward the Inquisition, in all its terrors, sentencing to the stake numbers of innocent victims, and spreading the terror of its name through the whole world? Would not the Christian reply, that in this he was attacking only the corruptions of Christianity, but that the religion of Jesus was pure, mild, and endearing to all the tenderest affections? How then can a Christian use an argument against natural religion, which, if turned against Christianity, he would regard as in the highest degree unfair? If we take a view of all antiquity, and search the annals of the remotest nations, we shall find natural religion no where encumbered with errors greater than those which have disgraced Christianity. How much rather ought the *Christian* to observe the precepts of the founder of his creed, when they are open to his inspection, than the heathen, who has no other guide but what the light of nature affords him. No argument then can be drawn from the state of mankind, destitute of revelation, but what is equally applicable to Christianity.

We ought not to regard the actual state of natural religion among the heathens, but to inquire what degree of perfection it might ultimately attain. In the progress of natural and revealed religion, there appears a striking resemblance; they were both at their commencement in the most perfect state, which they retained for a short period only, when the belief in the unity of the Deity gave place to Polytheism. The Romish hierarchy is not inferior to Pagan-

ism in superstition and idolatrous ceremonies, and both equally tend to encourage the most absurd and grovelling ideas. But as we proceed farther, reformation on reformation removes its corruptions, and almost restores it to its primitive purity. Yet, if a conjecture may be allowed, why might not natural religion have prevailed once more in the world, and the same reformation have taken place as in Christianity; the book of nature was open to the one, the Bible to the other. If Christians, with the revealed will of God, could plunge into such gross superstition, how much rather might the heathen world, which did not possess their advantages; and it seems very probable, that if a revelation had not been made, yet that a gradual improvement in the opinions of mankind would have taken place; this is confirmed by the manifest alteration of the heathen world, from the earlier records to the most enlightened periods of the Roman empire. The heathen ceremonies, in the time of Cicero, began to be very much neglected; Homer was censured for the manner in which he introduced his gods, and men began to have clearer notions of the Supreme Being, and his perfections. This affords a presumption that man might at last arrive to the important truths of natural religion, and that they might as clearly be understood by the multitude, as those of Christianity are at present. There is nothing in the morality of the Bible but what reason can teach, and a near approximation to its precepts may be discovered in the writings of the heathen philosophers.

This argument does not rem ve

the necessity of revelation, for though man might at last arrive to a considerable pitch of moral perfection, by his reasoning faculties alone, yet his progress would be slow, and in many things the light of nature would not be sufficiently clear, so that on the whole a revelation from God would be highly beneficial to the interests of mankind. Christianity is emerging from the midst of corruptions, the efforts of a Priestley and a Lindsey have contributed to restore it to its original purity; but could any Christian of the fifteenth century have attacked natural religion on the score of its insufficiency, and that it afforded wrong notions of the Deity? Could not the infidel have alleged with equal propriety, that Christians had departed as widely from the revealed will of God, as heathens from the precepts of natural religion?

The sole intention of the preceding discussion, is to vindicate natural religion from the attacks of bigots, who ignorantly think that they are rendering a most important service to Christianity, whilst they are sapping its foundations.

JOHN HIGMAN.

REMARKABLE INSTANCES OF FILIAL PIETY.

September 10th, 1810.

Among the instances of filial piety, which observation presents or biography records, none, perhaps, are so engaging as the examples of those children who have shewn the tenderest regard to the characters or the memories of their parents, after they had themselves risen to distinction and to wealth.

It is related of Sir Thomas More, that "towards his father he gave many proofes of his natural affection and lowly mind. Whensoever he passed through Westminster Hall, to his place in the Chancery, by the Court of the King's Bench, if his father, who sate there as judge, had been set down ere he came, he would go to him, and, reverently kneeling downe in sight of all, ask him blessing. This virtuous custom he alwayes solemnly observed; though then men after their marriages, thought themselves not bound to these duties of younger folks. If they had, at readings at Lincolne's Inn, or elsewhere, chanced to meet together, he would offer, in arguments and other observances, the preheminance to his father, though, for his office,* the father would not accept of it. These respects of an obedient child, he kept while his father lived, and after he never forgot both by hartie prayer and many tender remembrances of his virtue."

Benjamin Kennicott, well known by his services to biblical literature, was born at Totness, in De-

* Sir Thomas had the great seal. The above extract is taken from a life of him, now for the first time given to the world by Dr. Wordsworth, in his very seasonable and instructive work, entitled *Ecclesiastical Biography*, vol. ii. pp. 89. 90.

von. Of this parish his father was the clerk. I have heard from some of the inhabitants, that, when young Kennicott first officiated in the church there, a singular and friendly contest took place in the vestry, between the parent and the child; the father insisting that he should be permitted, as was his custom, to help the minister in putting on the surplice, the son as earnestly declining the aid which, according to his own sense of propriety, he could not bring himself to receive from such hands; but, at length, yielding to the old man's laudable pride and affectionate importunity.

On the death of his parents, Dr. Kennicott placed upon their tomb an inscription, which I read and transcribed there many years ago, and which strongly attests their merits, and his gratitude and duty. I am informed that he has been censured by some fastidious critics, for adding to his name, as it appears on the stone, the initials of his academical distinctions; although the effect of this simple proposition is chiefly owing to the circumstance of its being penned by an illustrious member of the university of Oxford, as a memorial of parental affection and virtue in retired life. The epitaph itself is a beautiful proof that the canon of Christ Church was not ashamed of the comparatively mean situation of those who gave him birth,—was not ungrateful for the precepts and examples of those who, in such a situation, had laid the foundation of his future greatness :

“ As virtue should be of good report,
Sacred be this humble monument
To the memory of Benjamin Kennicott,
Parish clerk of Totness;
And Elizabeth his wife;
The latter an example of every Christian
duty;
The former, animated with the warmest
zeal,
Regulated by the best good sense,
And both constantly exerted
For the salvation of himself and others.
Reader,
Soon shalt thou die also,
And, as a candidate for immortality,
Strike thy breast, and say,
‘ Let me live the life of the righteous,
And my last end be like his.’
Trifling are the dates of time,
When the subject is eternity!
Erected by their son,
B. K.
DD.
ccc. o.”

Samuel Ogden, formerly master of the free grammar school, at Halifax, in Yorkshire,* and afterwards Woodwardian professor in the university of Cambridge, acquired by means of his talents, a considerable share of opulence and reputation. He almost wholly supported his father and mother, who both lived to an extreme age. That his heart was finely tuned to filial affection, appears from his exquisitely pathetic sermons on the fifth commandment; and also from a Latin epitaph, which he wrote on his father, and caused to be fixed, at his own expense, on a marble tablet, in the Collegiate Church, at Manchester.† A more delightful picture can scarcely be met with of the virtues of a parent and of the sensibility of a son.

John Grigg, a preacher of great eloquence among the dissenters of

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the Presbyterian denomination, was born between the commencement and the middle of the last century, at the village of Whitwell, in Hertfordshire. His origin was extremely humble; but, marrying a lady of fortune, he afterwards lived in ease and affluence. Of the solid obligations which he owed his parents for giving him a religious education, he never lost sight; and on his mother's death he composed some lines to her memory, which are not only more correct and polished than the mass of his verses, but deeply interesting as a transcript of his filial feelings:

In labours constant as the rising day,
Hardly she lived, but in an honest way;
Crown'd was her table with no sumptuous fare,

But sweet each meal, for sweet content
was there:

Her's, what's so rarely found, that pious
part,

To live on little with a thankful heart.
Still thankful, e'en when life's best
blessing fled,

And princely dainties had been bitter
bread.

Through nine long years by sore affliction
tried,

Patience grew perfect, and the sufferer
died.

Died, favour'd with expiring Stephen's
view;

Who would not thus bid this vain world
adieu?

She left her neighbours, relatives, the
poor,

No legacies of gold;—she left them
more:

Left them a pearl, not empires can sup-
ply,—

A fair *example* how to live and die.*

N.

POETRY.

ON THE DEATH

OF THE REV. HENRY ROBINSON,

*Formerly Fellow of Trinity College, Cam-
bridge, and late Vicar of Kendal.*

1806.

With pious grief we seek thy honoured
urn,

A Christian pastor, father, friend, we
mourn,

A generous mind, with various learning
fraught,

With cheerful wit and manliness of
thought.

Thy love paternal speak thy children's
tears,

Shed for the guardian of their infant
years;

Thy liberal spirit, cultured and refined,
Imposed no shackles on a brother's mind;

Thy sacred office, free from bigot zeal,
Was spent to gain thy flock's eternal weal.

Lowly thou liest!—thy virtues will sur-
vive,

And registered in Heaven for ever live!

Faith and religion look beyond the tomb,
And dwell with rapture on the world to
come!

Yet friendship mournfully bends o'er thy
bier,

Mingling its sorrows with thine orphans'
tear.

J. T.

EPITAPH

ON THE LATE THOMAS WARD, OF
MACCLESFIELD, ESQ.

The wise, the independent, and the just,
The good, the kind, the honest—all are
dust!

Else had we seen, O Ward! thy noble
mind,

Which nothing earthly ever yet could
bind,

High o'er the common fate, exulting
leap,

And snatch thee, living, from the yawn-
ing deep!

Yes—all must yield at Death's unsparing
rod,

For here's entomb'd "THE NOBLEST
WORK OF GOD,"

J. N.

* The Christian Miscellany, p. 72.

EPITAPH

ON A VILLAGE SCHOOL MASTER IN
NORTHAMPTONSHIRE.

By the late Georgiana, Duchess of Devonshire.
Beneath this simple mound of rising
earth,
The honest teacher of the hamlet's
lad;
His life was true to piety and worth,
And learning smiled on the small
vows he paid.
Ah! pass not then unmindful of his end;
But shed a tear of sorrow on the sod:
Like him, to virtue let your actions tend,
Like him, to be rewarded by your
God.*

ELEGY

On the Death of a favourite Colt.†

Receive, cold urn, a fav'rite's dear re-
mains,
Consigned with tears to everlasting
rest;
And, if with printless tread he press'd
thy plains,
Lay lightly, gentle earth, upon his
breast.
Ah! what sad error could thy fate pro-
voke?
Thou didst, perchance, invade some
hallow'd grove;
Or strip the bark from off some tender
oak,
Where sylvan deities engrave their
love:

Or crop some sacred plant, in hapless
hour,
Which Naiads cherish'd, by the crys-
tal tide;
And fall thyself, like the beloved flower,
In glowing youth and beauty's radiant
pride.
The noble blood of many a gen'rous steed
Flash'd in thine eye and glow'd in
every vein:
Thee oft the fair Eliza deign'd to feed,
And smooth the tresses of thy flowing
mane.
Not fairer she, who, though a princess,
fed
Hector's proud coursers in the camp
of Troy;
Thou to soft peace and gentle deeds wert
bred,
To bear thy mistress with a conscious
joy.
When on thy arched neck her hand she
laid,
Thy throbbing muscles swell'd with
proud delight;
But e'er thou hadst her tenderness repaid,
Death wrapt thee in the shades of en-
vious night.
Eliza strews around thy grassy tomb,
Each leaf and flower of melancholy
hue,
And weeps in fond remembrance of thy
doom;
No more excess of love and grief can
do.

OBITUARY.

1810. Feb. 17, at Mount Pleasant, Cranbrook, in Kent, aged 61 years, Mrs. HENRIETTA PYALL, wife of Mr. Robert Pyall, pastor of the General Baptist Society, Headcorn. She was interred on Wednesday 21st, in the burial ground belonging to that society. A discourse was delivered (prior to interment) by Mr. J. Coupland, of Headcorn, from Amos iv. 12. "prepare to meet thy God," and an address at the ground by Mr. Joseph Dobell, who

preached on the occasion the Sunday following, at Cranbrook, from the words of Solomon, Prov. xiv. 32. "The righteous hath hope in his death." The services were well attended. Those who had enjoyed the friendship of the deceased in the social circle; who had "taken sweet counsel" with her, and "walked to the house of God" in company, united with those who had participated in the gifts

"Which fell from fair Charity's hand,"

* These lines were written immediately after the author of them had been informed of the event which they record.

† The writer of this elegy was the late John Thornton, Esq. Barrister at Law, whose amiable character and early death are the subject of one of Hayley's poems. A lady, of Hertfordshire, lamenting in Mr. T.'s company the fate of a favourite colt, who had staked himself, received shortly afterwards the above lines.

in offering the solemn tribute of respect. Though taught "not to sorrow as those who have no hope," yet they could not withhold the falling tear, or prevent the feelings of nature and friendship struggling with the sentiments of resignation and Christianity.

A cheerful piety accompanied her through life; patience and submission attended her hours of affliction; and to her were truly applicable the words of the preacher, "The righteous hath hope in his death." Her acquiescence in this dispensation of Providence, was thus expressed in the latter of the discourses, "She knew her God, her Saviour, and the things which belonged to her peace, and while she suffered the decays of her tottering tenement, and foresaw the danger of its ruin, her best wishes went to heaven, not to prevent its fall, but that it might come down safely."

Her conduct displayed a worthy example for imitation. Her general character was truly described by the speaker, when he said, "That hand which was always held forth kindly to receive a friend—open to relieve the needy and distressed—and to assist in cases of public utility and importance, *that* hand is now withdrawn for ever. Those eyes, which once looked with complacency on an extensive circle of acquaintance—which melted with compassion to behold the miseries of suffering humanity—which expressed her joy and gratitude to her last expiring day, for the affectionate attendance which she beheld in all around her,—*those* eyes are closed. The countenance is changed, and will return no more. In the church of God, the place which once knew her, shall know her no more. The time was, when her bosom glowed with the delightful meditations of her Saviour's love. The honours due to Jehovah, in public and social worship, she was careful to maintain; the difficulties attending the performance of this duty, she was willing to overcome; and that which the careless and lukewarm often urge as an excuse for their indifference and neglect, *she* treated with its deserved contempt. Indeed such was her love for social worship, her zeal for God, her delight in his ordinances, her pleasures in his sanctuary, that when such impediments arose in the way, as the most severe could have excused her, she would not excuse herself."

Cranbrook.

S. D.

1810. May 12th, died, in the 41st year of her age, at Bridgehouses, near Sheffield, Mrs. ELIZABETH BURDEKIN, wife of Mr. Joseph Burdekin, merchant. Her death was affectingly sudden; about six hours and a half after being delivered of her fourteenth child. She has left ten children to join with their afflicted father, in regretting her loss and cherishing the memory of her virtues. She was kind and attentive. To her nearest friends, and dearest relatives, she was tender and affectionate; influenced by that Christian love which seeketh not her own, she had learnt to forego her own personal gratifications, in order to be better enabled to supply the wants, and to alleviate the distresses of her neighbours. She had been brought up in the Unitarian doctrine, and she still continued to worship the one living and true God. The Rev. Dr. Phillips preached a funeral sermon on the occasion, to a respectable congregation, at the Upper Chapel, in Sheffield.

Sheffield.

M. R.

1810. June 24, at Dudley, in the house of the Rev. J. H. Bransby, where he was on a visit, the Rev. P. EMANS, minister of the Presbyterian congregation, Coventry. We hope to be favoured with a memoir of him from an acquaintance, who knew well how to estimate his learning and his worth.

1810. July 25, at Cranbrook, Kent, aged 67, Mrs. ELIZABETH DOBEL, wife of Mr. Benjamin Dobel, pastor of the General Baptist Society, at that place. She bore, with Christian fortitude and patience, a heavy and painful affliction, which terminated in her death, an event which deprived society of an useful member, the poor of a compassionate friend, and her partner in life of an affectionate companion. "Brought up in the nurture and admonition of the Lord," she "remembered her Creator in the days of her youth," and in early life, made a public profession, by baptism, of her belief in Christianity, agreeably to the "faith once delivered to the saints." In her journey through life, she experienced the pleasures of wisdom's ways, walking "worthy of the vocation wherewith she was called." Constant in her attendance at the house of prayer; her healthful days peculiarly devoted to "ministering to the saints;" active in discharging the duties of a member, and laudably promoting the welfare of the society with which she was connect-

ed. The gates of death were entered with meek humility and holy diffidence, equally remote from the painful feelings of the dubious unbeliever, and the vain confidence of the boasting enthusiast. She was interred on Monday the 30th, beside the ashes of two infant children, and of a much beloved son. This amiable youth was the only child who survived the days of infancy. He died Dec. 30th. 1802, aged eighteen years and seven months, universally esteemed, and sincerely regretted by those who knew him. His dissolution, in the bloom of life, was a loss to the deceased, which, though sustained with pious resignation to the will of the Supreme, was ever remembered with the most tender feelings of maternal affection. A discourse was delivered in the evening, by Mr. Thos. Payne, of Burwash, from the words of Paul, 2 Cor. xiii. 11. to a numerous audience of various denominations of Christians, who, forgetting party distinctions, united in paying the last tokens of respect to their deceased friend, and receiving with serious attention her farewell advice.

Granbrook.

S. D.

1810. August 23, at Boston, Lincolnshire, ENOCH PRIESTLEY PLATTS, only son of the Rev. John Platts, Unitarian minister in that place. He was drowned, along with two brothers, his school-fellows, while bathing. It was at a place where they had often bathed before with safety, but the sluice-gates had been recently opened, and the late rains had caused such a flow of fresh water, as had scoured the channel, and caused an alteration in it, of which they were not at all aware. Three finer boys could scarcely have been found, they all possessed bright parts and early attainments.

E. P. Platts was only nine years old, the 14th of March last, but the progress he had made in knowledge and improvement, under the tuition of his father, was astonishingly great. He had more than once been through all the rules of arithmetic as far as the extraction of the square root, which he could extract with ease. He had a considerable knowledge of history, English grammar, natural philosophy, &c. He had just been attending a course of lectures on natural philosophy, and his knowledge on these subjects gratified all who conversed with him. He was such a reader as is seldom heard at his age. No father

ever best wed more pains on a son's improvement; and no father was ever more rewarded in the rising genius and promising abilities of an amiable child. He will be long, long lamented by his afflicted parents, who well knew how to appreciate the merits of their child—of a child, who, though so young, had become their friend and companion, who entered into all their views, who could console them under affliction, and assist them in their labours. Being so excellent a reader, he had become the family chaplain and instructor. He read prayers with a peculiar emphasis, and could read a sermon in the family, with such grace and propriety, as was admired and felt by all who heard him. He was tutor to his little sisters, three of whom remain to prattle his praise. He had his faults, but they were not many. Upon the whole he was pious, virtuous and good. A strict regard to truth marked the whole of his conduct. He was not deficient even in religious knowledge; he had committed to memory, and frequently repeated, the chief part of that excellent little tract, entitled *Practical Instructions for Youth*, published by the Unitarian Society. He was remarkable for possessing a strong heroic mind, and a freedom from every species of superstition, as well as of impiety. He was known and admired by a large circle of acquaintance, for he not only accompanied his father in his daily walks, and in his pastoral visits, but also in almost all his journeys.

Next midsummer he was to have been sent to Dr. Lloyd's school, at Palsgrave, for a few years, by a generous and liberal gentleman, a friend of his father's, and from thence it was contemplated that he might have gone to York College, and have been instrumental in defending rational Christianity, when some of its present supporters are laid in the grave. But it was not to be. Almighty mercy cannot err. The ways of heaven are mysterious. It is our duty to bow with humble submission and filial resignation to the will of our heavenly father, who no doubt does all things for the best. Where we cannot unravel, we must learn to trust. We must "wait the great teacher death and God adore." He was not found until Sunday the 26th, and was interred on the following day, in the Dissenter's burying-ground, in Boston. The Rev. Richard Wright, of Wisbeach, pronounced the funeral ora-

tion before a large concourse of people, assembled on the occasion. He also delivered a very suitable discourse in the evening, at Mr. Platts's meeting-house, from Thes. iv. 13. The place was so full that many were obliged to return home.

Farewell, dear boy, whose early promise gave

Hopes, which, alas! lie buried in the grave;

Dear boy, farewell—whose mild engaging mein,

Cheer'd every heart, and brighten'd every scene;

Dear boy, farewell—till thou that period hail,

When spotless virtue shall o'er death prevail;

When taking from the bursting grave thy flight,

Angels conduct thee to the realms of light.

Boston, Sept. 5, 1810.

J. P.

1810. August 26, on Sunday, at Pentonville, Mrs. RACHEL FULLER, wife of Mr. John Fuller, aged 62 years. She was brought up in the Establishment, but at about the age of 20, receiving more serious religious impressions, she united with the Baptist Church, at Abingdon, Berks, (her native place) then under the pastoral care of the Rev. Daniel Turner; but afterwards, obtaining still more rational views of religion, she became and continued a

steady and zealous professor of Unitarianism, under which profession she manifested an high degree of piety to God, benevolence to mankind, exemplary patience under severe and long continued affliction, and an uniform and persevering obedience to the precepts of the gospel, adorning the doctrine of God, her saviour, in all things.

She was interred on the Thursday following in the burying-ground, in Worship-street, when the Rev. Mr. Simpson, of Hackney, delivered an appropriate address on the occasion.

M.

1810. August 28, at his house on Mount Pleasant, near Newport, in the Isle of Wight, JOHN KIRKPATRICK, Esq. one of three brothers, who carried on the old and respectable Isle of Wight bank. Mr. K. was one of the earliest supporters of the Southern Unitarian Society, and from its commencement down to the present year filled the office of Treasurer to it. His death was the result of a long illness, but was in the event very sudden. He expired easily and imperceptibly.

1810. Sept. 4, in the 83d year of his age, JOSEPH PAICE, Esq. To those who had the happiness of knowing him, any testimony to his superior excellence, would be superfluous;—to those who had not, all would be inadequate.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

When war is inflicting such dreadful wounds on humanity, and the Christian world seems almost lost to those feelings, which peculiarly belong to our religion, it is a satisfaction, that we see occasionally some glimpse of better sentiments, and a ray of consolation breaks through the horrid gloom, hanging over the civilized world. The last words almost of our Saviour to his disciples were to love one another; and he gave them a decisive mark, by which his disciples might be known: by your loving one another, it shall be determined whether you are my disciples or not. Our Sa-

viour did not say, ye shall be known to be my disciples, by going to this or that church; by believing or pretending to believe that I am God; by worshipping God under a term not then known or thought of: these were things devised by carnal and worldly men, these were ideas that could not enter into his holy mind; but he laid down a test which every man may apply to himself, a test in which he cannot be deceived: do you love all who own the Lord Jesus, or do you not? Do you love them, whether they believe exactly as you do, or not? Do you, in your own mind, lay down a

rule to distinguish yourself from them, and making a little world of yourself and your own party, consider all that are not within your little pale, as objects of your hatred, aversion, persecution?

Such was the state of many nations in Europe, and particularly one, in which through a strange inconsistency, there was the closest bond of alliance with our own. Portugal had an Inquisition, and was tenacious in the extreme of all the follies of popery; yet political got the better of religious prejudices, and English heretics were permitted to establish themselves in the country, whose opinions would subject any native to the most diabolical tortures that could be inflicted. The convulsions that have lately taken place in the world, have driven the sovereign of Portugal to America, and, in consequence, a new treaty of alliance is made between this kingdom, and, we may say, the new empire of the Brazils, though the title of Portugal is still preserved. In this the former bonds of political friendship are renewed; but two points are the more worthy of our consideration. It manifests an increasing improvement in both states, and assures us, that two evils, which have been very great plagues to mankind, are on the decline, and will soon be rooted out.

The first of these is the Inquisition, the worst of all ecclesiastical courts that have been established in any country. This horrid court disgraced Portugal in the eyes even of the Christians, that persecute only by tests and civil disqualifications, or abuse and hard names; of those who cannot indeed embrace Christian love to the extent of our Saviour's precept, but still think that persecution goes rather too far, when it dislocates the bones, or commits to the flames persons of a different sentiment from the torturer. From this horrible court we find, that the vast territory of the Brazils is freed: no Englishman, or even native, will be in danger from a priest, armed with its terrors. The sovereign of the Brazils, by permitting this to be in the treaty, tacitly condemns the establishment of it in Portugal, and should he be restored to his ancient dominions, we may hope, that they will no longer be stained with the blood of the heretic.

In another article the Slave-trade is mentioned, and encouragement is held out for its abolition. Slaves are not to

be exported by Brazilians to any foreign country, and as long as it is permitted to be carried on, it is only to prevail between the Portuguese colonies in Africa, and the dominions under the Portugal name. This is a gain to humanity; for who could have believed it possible, that Christians, whose duty it is to bring all under the gentle yoke of Christ, should have turned men-stealers, and carried on a trade which was always held disgraceful even among heathens. With the abolition of this trade will begin a free and happier intercourse between Africa and the rest of the world. The independency of South America and the establishment of Europe, which cannot for ever go on in this state of horror and confusion, will open new sources of industry, in which the African will partake; but many years must elapse before all become one flock under one shepherd; much have Christians to unlearn, before they pretend to convert either the benighted African or the Hindoo Trinitarian.

Another article of the treaty is of less consequence, though we could have wished it to have been omitted, as feeble mortals hazard too much when they speak of futurity. By this article the rights of the Brazilian family to the throne of Portugal are acknowledged, and rendered perpetually permanent. Our sovereign is to acknowledge no other sovereign of Portugal. The interest of kingdoms, as the world has often seen, gets the better of previous regulations. The fate of the house of Braganza is determined. The sovereign of the Brazils may add the title of Portugal to his list, but it will be like that of France formerly on the arms of England; and, if his right is acknowledged, treaties must be made, at some time or other, with the power that rules in Portugal. The English will not give up their port wine for some little etiquette in diplomacy.

But the Brazilian prince has a new world of politics to engage in, and he will begin to form schemes of aggrandizement of another kind. His neighbours at Buenos Ayres are now forming a government. They are at a loss for a sovereign, and he has some claims, from family connections with Spain; to enforce them, it is said, that he has an army on his frontiers, and we may see the flames of war kindled on the usual grounds of contest. There is, however, a strong antipathy between the two

countries, and the very interference of Brazil may perhaps consolidate the strength of the rising empire or republic of Buenos Ayres. Monte Video had not acceded to the disunion from the mother country, but most probably it will be under the necessity of submitting to it, rather than fall under the Brazilian yoke.

The Caraccas are declared rebels to the mother country. The existing government at Cadiz has issued its orders to put their country under a blockade, and the only thing that prevents the enforcing of its orders with the utmost severity, is the want of ships, want of men, want of money. In such a case, it might have been prudent to wait till the Cortes was assembled, and the French were driven from their quarters. The Caraccas must view the proclamation with contempt, and the determination of our court to preserve the integrity of Spanish America will not prevent them from establishing such an internal government, as the present state of things may seem to demand. Spanish America is old enough to determine for itself, and external force will only serve to accelerate the era of independence. We are sorry to perceive, that in North America any thing unpleasant should have occurred between our ships and those of the United States. An unlucky rencontre, which occasioned one of our vessels to fire upon one of theirs, may create a little uneasiness, but not sufficient to break through the system of peace, which it is the interest of both parties to preserve.

In Europe our first attention is turned towards Spain and Portugal. The peninsula is torn to pieces by petty warfare, which occasions the loss of innumerable lives on both sides, and they carry on their mutual efforts for destruction with equally determined obstinacy. To add to the melancholy state of the country, the French and Spaniards have issued their manifestos; the one treating the other as rebels, and threatening to destroy them by the usual processes of regular governments; the other with as determined a spirit, promising to take ample revenge on the French for every Spaniard, who may fall a sacrifice to such unjustifiable cruelty. A short time must determine this horrid conflict, and all eyes are turned to the armies under Lord Wellington and Massena.

These armies are on the frontiers of the two kingdoms. The French have taken the fortress, which was between them. After the capture of Ciudad Rodrigo, they laid siege to Almeida, and this place, within three days from the first shot fired, surrendered. Lord Wellington saw the place from his encampment, and did not make an effort for its relief. His reasons can be known only to himself, and to those who are acquainted with the state of the country and the armies opposing each other. But the whole appears extraordinary to those who read, that Massena's army is weakened by want of food and repeated desertions. They cannot remain long in their present state, and our next account will relate the retreat of the English to their ships, and the consequent loss of Portugal, or a turn of affairs in favour of Spain, by Massena, being driven from his present enterprise. The known skill of the latter forbids us to entertain very sanguine expectations, that he will be driven from his purpose.

Buonaparte is pursuing his commercial plans with great eagerness. It is difficult to ascertain their effects, for whatever despotism may determine, the activity of mankind will continually find means of eluding much of its sting. But he is said to be equally attentive to his marine, and to have so great a number of ships either built or on the stocks in the Scheldt, as might make us, if we had not the fullest confidence in our navy, very apprehensive for the safety of some part of the United Kingdom. An exchange of prisoners has long been upon the tapis between the two kingdoms, but it is probable that the French Emperor waits for the result of the battle in Portugal, before he makes his final determination on this subject. He has received from Holland a most fulsome address, which he has answered from the throne, promising the Dutch the honour of conveying his eagles to our shores; but, with all his grandeur, he does not seem to be without fears from the liberty of the press, for he has confined it by new shackles, and he can allow only one newspaper to each department, and this under the regulation of a censorship, which will of course exclude all intelligence unfriendly to his views.

One of his generals has felt the benefit of the changes in Europe. Bernadotte is declared heir to the crown of Sweden. He has been elected in the diet on the

proposal of the king, and no opposition was made to the measure. Berthier, it is said, is to be king of Prussia. These generals have been his companions in war, and they now come in for a share of the plunder. Thus is the old game of war played over in the world. Families are raised to, and families are driven from, thrones. They, whose families were in the dust a thousand years ago, are exalted, and as to those who are exalted now above their fellow-creatures, what will their families be a thousand years hence! These changes perplex the worldly mind; but they must take place as long as the human passions are allowed to have so much greater a preponderance in the world than that reason, which might have guided us to better pursuits, and that religion which points out so much nobler objects of ambition. To those who are looking forward to the glories of a future life, how trifling are the contentions of worldly policy!

The Russians and Turks have not settled their differences, but, on the contrary, both sides are making preparations for a most destructive warfare; the former are preparing all their strength to drive the vizier's army out of Bulgaria, and to compel him to retire behind Adrianople; should they succeed in this effort, a most bloody battle will be fought in the beginning of next year, to determine the fate of the Turkish empire in Europe. The Turks foresee the probability of this event, and they are collecting all their strength for the defence of the capital. The grand seignior has called upon all the faithful to come forward, and promises to be himself at their head. In consequence, immense bodies are pouring out of Asia, and he will have an army at his command completely capable, if numbers could be depended on, to assure his safety; but the state of warfare is changed, and the sons of Othman are no longer an object of terror. They have gone back in military discipline, whilst the Russians have been improving. In the great conflict, the English can render their ally no assistance, and it is not improbable that France and Austria will unite with the Russians in the great effort, and a partition similar to that of Poland, may, in no great length of time, exercise the pen of the historian.

The Greek church has lain prostrate for many years, yet its humiliation does

not seem to have produced any change in its faith, nor to have brought it back to the holy scriptures. The same puerilities remain that were its disgrace at the taking of Constantinople; and they seem to hug them the more, the more they are despised by their enemies. Yet, of late years, encouragement has been given to literature, and several translations have been made into modern Greek, which may infuse a better spirit into the degraded nation. Yet, should Russia succeed, we cannot entertain sanguine hopes of reformation. They are bigotted to the Greek church, and the patriarch of Constantinople, on recovering his long lost dignity, may aim more at external splendour, than at that reformation which his country demands.

At home, distresses in trade and the failures of country banks have produced much inquiry into the real state of the country, and particularly how far it has been influenced by the change made in our system, when paper money was substituted for gold. A great difference of opinion prevails on this subject, and the press teems with publications of opposing natures and tendencies. On the one hand all our evils are attributed to the depreciation of bank notes; on the other it is asserted, that all our prosperity arises from having a winged circulation. But there is no one, we believe, who would not be glad to have the option of taking back guineas or paper from the bank, and this very circumstance must be convincing, that the alteration is not a benefit. To what extent the evil has arisen, or what evil might arise from forcing the bank to fulfil its promise of paying on demand, are different questions. The injury done to the country by paper money has been very great; but we must now take care, that the remedy is not worse than the disease. The latter subject may deservedly employ the thoughts of able men, and it will become a matter of strong discussion in Parliament.

No less so will another subject, which now comes forward with strong claims on the public attention. The disorders in the commercial world have been severely felt in Ireland, and there the evils they labour under are attributed to the Union. It is natural for men to look to the cause of discontent for the production of more mischief than it has really occasioned, and we should be inclined to think, that too much has been

laid in charge to the Union. However, meetings have been held on the subject, and in particular one in Dublin, in which the sheriff presided, and the whole city seemed to breathe only one sentiment. It was carried unanimously, that a petition should be presented for the dissolution of the Union, and that all parts of Ireland should be called on to forward the measure. Dublin indeed might receive some trifling advantage from a legislature residing in it; but we cannot see that Cork will, or that any other city or county would be a bit better off by its members being there rather than in London. It is a matter of little consequence where a legislature resides; the great point is, that the constituents should send to the appropriate spot, men of honour, honesty and integrity; men that will not barter their principles for place, nor prize the smiles of a minister above the welfare of their country.

The metropolis has seen the scenes renewed, which occasioned so much scandal last year. The theatre has exhibited again a contest between the managers and the public, on the subject of private boxes, in which the latter proved victorious. The contract of last year was, it seems, not fulfilled, and an attempt was made to keep up more private boxes than were agreeable to stipulation. Instead of O. P. the word Contract resounded from all quarters, and perpetual tumults would have recurred, unless the managers had prudently given in, and restored peace to the theatre. We wish that the public would be as attentive to the boxes that are now to be open to all, and that none of those loose characters among the women, or disorderly men may commit those outrages on modesty and decorum, which

lower us so much in the eyes of foreigners, and all that have any regard for propriety of behaviour.

Our papers have related many melancholy accounts of the effects of the passions in duellists, and some of a very atrocious nature. One circumstance attending them is not sufficiently noticed. The coroner and jury seem to conspire together not to obtain that evidence, which is quite at hand; for if the public papers can inform us, that a duel on such a day was fought between two persons, one of whom was brought wounded to such a place, where he died of his wounds, it is very extraordinary that the jury can bring in a verdict of murder against persons unknown. The murdering of a person in a duel is either a crime, or it is not; if it is a crime, it is the duty of the coroner, the jury, the police magistrates, to take every step for the discovery of the murderer, exactly as they would do in the case of any other murder. The court of justice is the place where the murderer is to put in his plea, but his crime is not to be connived at in the first instance.

It would be trifling with our readers to make any comments on the Sampford ghost, which has found in the West of England a sufficient fund of credulity, for the playing off of the trick. After a time the truth was discovered; but it is a melancholy reflection, that there are so many deluded people in this country who continue to believe in ghosts and witches. It is a proof how little attention they pay to the scriptures, and how far the mind may be alienated by prejudice and superstition from that confidence in the government of the one and only true God, the God of Jesus Christ, which his religion, when properly embraced, must inevitably produce.

INTELLIGENCE.

WILTSHIRE GENERAL BAPTISTS' CONFERENCE.

This meeting was held at Lyndhurst, June 19—20, 1810. Owing to the death of Mr. Jones, and the absence of some others, it was not so well attended as on former occasions. Three discourses were delivered, and the Wednesday devoted to business as usual. From the official reports it appeared, that some of the churches were reviving, while others were in mournful circumstances through

the death of friends. The church at Trowbridge had been deprived of its pastor, and the church at Iwerne of several valuable members. The Lord's supper was administered, and proved a solemn and refreshing season. The frequent references made to the death of brother Jones, made a deep impression on every mind.

On Wednesday morning the following

subjects, among others, came under consideration :

Q. I. Might not many advantages arise from a correct history of the General Baptists? Ans. We think such a work highly desirable, and recommend the consideration of this subject to all the General Baptists in the kingdom.

II. What person or persons in our opinion may be found capable of the undertaking? Ans. Brethren J. Evans and D. Tayler.

III. On what plan shall it be conducted? Ans. Let it be printed in numbers, at 6d. each, till the whole be completed.

IV. Mr. Sabine, an independent minister, having published a work, entitled "Church History," and given a very incorrect account of the General Baptists, which is the most eligible step to be taken, in order to counteract the bad ef-

fects, which are likely to arise from his misrepresentations in those parts where the General Baptists are so little known? Ans. We advise, that a letter be addressed to the author, pointing out his inaccuracy, and requesting an acknowledgement of it through the medium of the Evangelical Magazine. Before however this be done, we refer the matter to the London Association for those additional remarks, which they think the nature of the case may require.

Agreed to hold the next meeting at Rushall, in the Midsummer of 1811.

Mr. Webley to preach at Endford on Tuesday evening, on the best methods of reading the scripture to advantage. Mr. Smedley, at Rushall, on Wednesday afternoon, on General Redemption; and Mr. Aldridge in the evening, on Preparation for Death.

WARWICKSHIRE UNITARIAN TRACT SOCIETY.

On Tuesday, the 19th of June, was held at Kingswood, in Worcestershire, the Annual Meeting of the Unitarian Tract Society, established in Birmingham, for Warwickshire, and the neighbouring counties. The audience was respectable; and, considering that the situation is remote from a town, and that the members of the congregation are scattered at different distances, the services of the day were well attended. The devotional part was conducted by the Rev. John Kentish, of Birmingham. The office of preaching had been assigned to the Rev. J. H. Bransby, of Dudley, but he was prevented from fulfilling his engagement by the afflicting illness of the Rev. Mr. Peter Emans, of Coventry, who died at his house on the 24th of June. The failure was supplied by the Rev. Dr. Toulmin, who delivered a discourse, to an attentive auditory, from Col. i. 17. "He is before all things." The design of the discourse was to explain and illustrate, on the principles of Unitarian Christians, the superior dig-

nity and excellence of Christ's character, above that of every other prophet; on the grounds of his eternal designation to his office; his intimate acquaintance with the counsels of God; his very eminent gifts and qualifications; his resurrection from the dead, as the first fruits of those that sleep; his being the head and author of a new dispensation of religion; and the commission he received as the light and lawgiver of the *whole* world, and the judge of mankind. In the discussion of these points, many texts of scripture were introduced and explained, as elucidating, by an easy and natural interpretation, these views of Christ's dignity; and to shew, that Unitarians readily admit their force, and are governed by them in forming their sentiments, though they cannot see reason to acquiesce in that high strained sense which orthodox divines have generally ascribed to them. Harmony and satisfaction prevailed through the proceedings of the day, and thirteen new members were added to the Society.

MEETING OF UNITARIAN MINISTERS AT GELLIONEN & SWANSEA.

August 16, a Meeting of Unitarian Ministers was held at Gellionen, in this county, and on the 17th at Swansea. The meetings were quite harmonious, and a number of sermons were preached in both places, which were favorably received, if we may judge of the wishes of the people to hear them. But it is

the opinion of some judicious persons, that such meetings should not be wholly *preaching meetings*; rather, that they should be held to form plans for the edification of the churches, and the extension of religious knowledge and truth. Other means besides preaching should be employed to accomplish these ends.

Ministers should allow time for conversation on the state of religion, and the progress of knowledge and truth in their respective districts, if they wish to employ the best means to obtain the noblest end.

Swansea.

J. D.

WESTERN UNITARIAN SOCIETY.

The Annual Meeting of the Western Unitarian Society, was held at Plymouth, on Wednesday, August the 15th. The devotional service in the morning was conducted by the Rev. Dr. Carpenter, and the Rev. John Rowe delivered a very impressive and important discourse, from John xx. 31. "These are written that ye might believe, that Jesus is the Christ, the Son of God, and that believing, ye might have life through his name." The leading objects of the preacher were, to shew that the appellation "Son of God," has no reference to the *nature* of our Lord, but is founded upon, and implies the grand fundamental truth, that the Father sanctified him and sent him into the world, (see John x. 36.) and to point out various important conclusions respecting faith and practice, which follow as direct consequences from the apostolic creed included in the text. The discourse abounded in forcible appeals to the judgment and affections of the hearers; and while it was well calculated to strengthen their belief in the simple truths of the gospel, it eminently tended to aid the practical efficacy of them.

On proceeding to the usual business of the society, the former members had the gratification of witnessing an unprecedented accession to their body, *thirty-four* gentlemen, chiefly of Plymouth and its neighbourhood, being proposed and admitted as members. The society expressed their warm approbation of Mr. Rowe's discourse, and unanimously and earnestly solicited the publication of it. Mr. R. however declined giving a decided reply to their request, and did not appear disposed to comply with it.

The Society resolved to hold their next Annual Meeting in Exeter, and the secretary was instructed to write on the subject to the ministers of George's Meeting, in that city. The Rev. J. Kentish was appointed to preach; or, in case of his failure, the Rev. John Kenrick, the son of that eminent and excellent man, who was the chief founder, and (till Providence saw fit to remove him from a field of great usefulness) the most active supporter of the Society.

About sixty gentlemen, chiefly members of the Society, afterwards dined together. On the health of the preacher being given, Mr. Rowe rose, and, in an eloquent and interesting speech, congratulated the company on the rapidly increasing spread of Unitarianism, in Plymouth, as well as in other parts of Britain, and on the encouraging prospects of our own Society; he took occasion to recal to their minds the remembrance of those great men, who had sown the seeds and laboured so successfully to cultivate them, and into whose labours we have entered, particularly mentioning Dr. Priestley, Mr. Lindsey, and Mr. Kenrick; and having referred to the mysterious dispensation, by which the last of these was taken away, when in the vigour of life and in the midst of the most important labours, he expressed his high satisfaction, that there is one rising up to fill his place, and do honour to his father's memory, that though Elijah had left us, his mantle had fallen upon an Elisha. It is very gratifying to those of us who have for some time been labourers in a work, in which our hearts are engaged, that so many respectable and promising young men, have, within these few years, directed their attention to the ministry. They will, we trust, see the cause of truth making great and continual progress; and we pray that it may be their happiness more and more to witness the influence of the truth as it is in Jesus, in making those who embrace it, worthy of him who gave himself for us, to deliver us from all iniquity.

In the evening, the Rev. W. Evans, of Tavistock, conducted the devotional service; and the Rev. J. Kenrick delivered an excellent and interesting discourse from Gal. iii. 27, "For as many of you as have been baptised into Christ, have put on Christ," describing the effects produced on the first Christians, by faith in Christ, and pointing out what effects it will produce in the present day, wherever it is sincerely and heartily embraced. Mr. K. is about to undertake the duties of the classical department in the academical institution at York; and in that situation, and in

any other in which he may hereafter be placed, those who know him confidently look forwards to his being of eminent service to the cause of Christian truth and practice. We hope that this accession to the great respectability of the York College, will contribute to direct the attention of our western friends to its high merits, and to its claims upon the patronage of all who regard the doctrine of the divine unity as a fundamental principle in the conduct of public worship.

The proceedings of the day manifested a degree of interest and enthusiasm, which will not soon lose its influence.

The congregation, in both services, was large and respectable; and it gives the friends of the cause great pleasure to see it so rapidly reviving in Plymouth. The exertions of those who have caused or contributed to the present prosperity of the congregation, are highly meritorious; and it may be allowed us to hope, that no circumstances will interrupt the unanimity which now appears among them, but that all, rejoicing in the success of a cause in which they are all interested, will do what lies in their power to promote it by mutual co-operation, and, if need be, by mutual forbearance.

L. C.

METHODIST ANNUAL CONFERENCE.

The sixty-seventh General Conference of the Wesleyan Methodists was holden in London, by several adjournments, from July 30th to August the 16th of the present year. The stationary committee assembled on Wednesday the 25th, and many of the preachers arrived from the provinces towards the latter end of the week. The number of preachers present in the course of the Conference was about 250, rather fewer than attended the last Conference at Manchester. Joseph Taylor, editor, was President, and Dr. Coke, Secretary.

We are told, that still "the Holy Ghost glorifies the Redeemer," by which is literally meant, the work of proselytizing goes on gloriously, or, in other words, that 7,877 persons have been the last year added to the Society, being an advance of 1,161 on the last year's increase, in Great Britain and Ireland only. The trans-atlantic converts have been, as usual, "neither few nor small," though we have no official documents from the brethren of the United States of America. For two successive years have the "American minutes" been "mislaidd."*

The numbers in Society last year, in Great Britain and Ireland, amounted to 157,921; an addition has been made to those numbers since that period of 7,877, making a population of 165,798, after every allowance has been made for schisms, "fallings away," excommunications, deaths and desertions!

Forty-seven persons have been admitted on trial, as travelling preachers; besides one hundred and sixty nine, who

remain on trial. Forty have been admitted into "full connection," having each travelled four years, except in the case of James Lowry, who appears from the last year's minutes only to have travelled three years, and that of Benjamin Wood, whose name, as far as we have observed, has not appeared before. Thirteen preachers have died, and six have "desisted from travelling."

The Conference has adopted many wise and prudent regulations, particularly one relative to "quacks and empiric," by whom, it seems, some of their "simple people" have been grossly imposed upon; "especially by such as pretend to cure all diseases in the eyes." This we apprehend, alludes to the celebrated oculists, Mr. and Mrs. Williams, of Holborn, in whose puffing bill we have noticed the names of several "reverend" gentlemen "in the Methodist connexion." How far those reverend and learned divines will relish the compliment of Conference we know not; but the regulation is prudent, and the reflection on their simplicity just, though cutting.

The Conference is still largely in debt, notwithstanding several plans of economy, enforced by penalties and threats, proposed and agreed to at the Conference, last year; and notwithstanding an order to see the rules respecting subscription rigidly adhered to. In order to liquidate the Conference debt, we are told of a "resolution of the Conference in 1809," which, though no such resolution appears in the last year's minutes, enjoined, that "no collections should be

* See Mon. Rep. vol. iv. pp. 583-4.

made for chapels during the ensuing year; in lieu thereof, a collection for paying off the *public* debt should be made in every circuit, in the month of January or February, 1811, and

remitted to Mr. Blanchard immediately." This resolution is now to be put in practice, and accordingly the new taxes for 1811 will commence in due form. H. E.

ORDINATIONS AT MEAD ROW, NEAR GODALMIN.

On the 24th of June, the church, meeting at Mead Row, near Godalmin, and at Warplesdon, Surry. met at the former place, to ordain the Rev. John Ellis and Joseph Brent as pastors over the said church, and also to ordain three of their members as deacons. The Rev. Mr. Evans, of Islington, and Mr. Marsom, of London, were invited by them to be present, assisting and co-operating with them.

Mr. Evans began the service with a short prayer, and then read the 72d Psalm and the 4th chapter of the Epistle to the Ephesians; after which, Mr. M. addressed the church on the nature of the business in which they were engaged. He said, that though they were called upon to witness what they were about to do in the appointment of officers among them, they neither possessed nor did they claim any power or authority over them. That as a voluntary association for the great purposes of religion, and submitting to the authority of Jesus Christ as their only Lord and Master, they were an independent society, possessing in themselves the exclusive power and authority of appointing persons to every office in the church, necessary to its order and prosperity, independently of any foreign assistance or interference whatever. He then noticed the strong prejudices we are too apt to entertain in favour of old established forms and customs, without examining the authority on which they rest. This led to an inquiry into the nature of the pastoral office, and whether the authority to ordain to that office was by divine appointment exclusively vested in persons who had themselves been ordained to that office, and by them communicated to those who received ordination from them. Such an authority,

he said, if it exists, must have been derived from the apostles of Jesus Christ, and must have descended through a regular uninterrupted succession of ordained pastors from their days down to the present time; and that such an authority can only be proved to exist by tracing up that uninterrupted succession to the apostles themselves; but this is impossible. Were we to attempt it, he asked, where would it lead us, but into the very bosom of the church of Rome, and compel us to acknowledge that this pretended divine authority is derived from the bishop or priests of that apostate and antichristian church?

He then attempted to show that the administration of the ordinances of baptism and the Lord's supper had no necessary connection with the pastoral office, and endeavoured to point out the evils which resulted from the supposition that they had any such connection.

Mr. Evans then engaged in the ordination prayer, which was accompanied with the laying on of hands. He then delivered a discourse on the importance and necessity of consistency and fidelity in ministers of the gospel, from Luke xvi. 10. "He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much."

Mr. M. concluded the service by an address to the people, from 2 Cor. xiii. part of the 11th verse, "Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

Mr. Evans preached a Lecture in the evening from Gen. xlv. 24, last clause, "See that ye fall not out by the way." The place was crowded, and many were obliged to remain without, being unable to get in.

OLDBURY DOUBLE LECTURE.

On Tuesday, September 11th, 1810, name of "the Oldbury Double Lecture." was holden at Oldbury, in Shropshire, The Rev. James Hews Bransby, of the Annual Meeting of Dissenting Ministers, which is distinguished by the vice. The Rev. John Kentish, of Bir-

ingham, preached an animated sermon on the impropriety of the Christian minister's engaging in pursuits which are not either immediately subservient to his profession, or, at least, congenial with it. The text was 2 Tim. ii. 4. "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." The Rev. Edmund Butcher, of Sidmouth, afterwards delivered a very pleasing and instructive discourse on the duties of the Christian minister, from Heb. xiii. 17. "For they watch for souls, as they that must give account."

Thirteen ministers were present, and the congregation was numerous.

With eloquence and feeling, Mr. Kentish paid his tribute of respect to the memory of Mr. Robins, Dr. Barnes and Mr. Emans, three eminent dissenting ministers, who have recently finished their mortal course, and who were well known to many of the auditors. Mr.

Emans was in the habit of attending this lecture. At the very last anniversary, he preached, with his accustomed judgment and perspicuity, on the spiritual nature of Christ's kingdom. His most attractive conversation, at these social meetings, will continue to be remembered with tender and melancholy pleasure.

Mr. Kentish also sketched, with affecting accuracy, the character of the late Mr. Hunt, of the Brades,* who has been happily styled "the Gaius of the neighbourhood." The recollection of his virtues will long soothe and delight his surviving friends.

Oldbury Lecture was instituted in commemoration of the ejected ministers. The time of its taking place has, for many years, been changed, on account of the harvest, from the week in which Bartholomew-day falls, to the second Tuesday in September.

J. H. B.

CHEROKEES.

A survey has been very recently taken of this nation, by which it appears, that there are 12,395 indians, of which the females exceed the males 200.—The whites in the nation are 341, about one third of whom have Indian wives. There are also 341 negro slaves, 19,500 head of cattle, 6,100 horses, 19,600 hogs, 1,037 sheep. They have in active

employ 13 grist mills, 3 saw mills, 3 salt-petre works, and 1 powder mill, 30 waggon, 500 ploughs, 1,600 spinning wheels, and 467 looms. These advantages have been mostly obtained since 1796, and have rapidly increased since 1803. On their roads, they have many public houses, and convenient ferries on their rivers.

M. Chron.

PLACES OF WORSHIP TAXED.

The question of the liability of places of religious worship to be assessed for poor's rates, is, we understand, likely soon to be brought before one of the superior courts for decision, in conse-

quence of the parish officers having distressed and seized, for a parochial rate, on the Methodist Chapel lately erected in York.

M. Chron.

NEW GRAVEL-PIT MEETING, HACKNEY.

The new Meeting House for the use of the Unitarian Congregation, Hackney, is nearly completed, and will be opened on Sunday the 4th of November next. Service will begin in the morning at eleven o'clock, and in the afternoon at half past three o'clock.

We are induced to give the above information by the numerous enquiries

that we have received on the subject; in answer to which, also, we add, that we understand that the gentlemen of the Gravel Pit Congregation purpose dining together, according to annual custom, on the day following the opening of the new meeting-house, namely, Monday, November the 5th.

* Mr. Hunt's death was noticed in the *Monthly Repository*, vol. iv. p. 53.

EXTRACTS FROM THE SIXTH ANNUAL REPORT OF THE
COMMITTEE OF THE UNITARIAN FUND,*Read to the General Meeting, June 23, 1810.*

Another year has set its seal upon the Unitarian Fund, and sanctioned, and confirmed, and in no slight measure accomplished its objects: and the Committee meet their brethren, the subscribers at large, with that satisfaction which springs from the consciousness of being engaged in an useful and honourable design, and that joy which results from the conviction of not having laboured in vain. In proportion as the Society gains confirmation and respectability by age, indeed, it must lose part of the attraction which belongs to novelty; but this loss is more than supplied by the delightful tokens which every year is presenting to view, of the design of Providence to make the humble instruments now employed in the great cause of truth, efficacious in its promotion. The Committee sincerely congratulate the society, in the commencement of this their Report, on the prospects, which are every day extending and brightening, of the diffusion of the pure doctrines of the glorious gospel of the blessed God.

It is with gratitude to the good and great Being, who has all hearts in his hands, and who disposes them at his pleasure, that the Committee reflect upon the steady support which the society has received, during the past year, from its earliest patrons, and upon the accession of friends that it has gained, not fewer or less substantial in their kindness, than have been acquired in any preceding year. Large expences have been happily met and provided for by large liberality.

One of the predicted good effects of the establishment of the Unitarian Fund, has been the excitement of a spirit of zeal, before unknown, in various parts of the country. This spirit has prompted individuals and congregations, in various places, to consult the Committee on the best means of promoting the objects of the Society, in their respective neighbourhoods. In some places, provincial associations have been proposed. The Committee seriously deliberated on the subject, and as the fruit of their deliberation came to resolutions, which they now respectfully submit to the general body, hoping for their approbation and concurrence. They resolved,

First, That it appears to them highly desirable that all the friends of the Unitarian Fund, in the country, should co-operate with the Committee, in promoting the interests, primarily of the Fund, and ultimately of the Unitarian doctrine.

And, secondly, That it be recommended to subscribers in the country, wherever there are not less than seven residing in one place, or sufficiently near to be able to meet regularly and punctually, to form Sub-Committees to deliberate upon the interests of the Society, and to correspond and co-operate with the general Committee.

They were led to these resolutions by the consideration, that one general society must possess greater powers, in proportion, than a number of scattered societies; that one society can act with more promptitude in the general cause, than number; and that a central society in the metropolis, is useful in collecting the benefactions of a large number of dispersed individuals, and turning them into the various channels wherein they are wanted, and will be effectual.

The resolutions have been communicated to the missionaries, and others particularly interested in them, and have received their entire approbation, which the Committee have interpreted as an earnest of the approval of the general meeting.

The Committee are tempted to transcribe the observation of Mr. Wright, in reply to the communication of their resolutions. "It is highly important," he remarks, "to concentrate the collective strength of the Unitarian body, as much as possible, and to connect and bring into co-operation all the friends of the cause. Union is strength, and the concentration of powers, feeble when detached, may produce a mighty impulse."

At the last anniversary, the Society indulged the pleasing prospect of Mr. Wright's undertaking a missionary journey in SCOTLAND. This he accomplished in the months of July, August and September. As an abstract of his journal was published, agreeably to a vote of the last meeting, in the *Mon. Repos.* vol. iv. pp. 513—517, it is unnecessary for the Committee to enter into a detail of the most interesting

journey (next to Mr. Lyons's, on the same object) which was ever undertaken at the instance of the Society.

The Committee feel higher gratitude to Mr. Wright than they can express, for his abundant labours in the north, labours which at the time he denominated "delightful;" and they would be unjust to him, not to state the impression of respect and esteem made upon their minds, by his conduct on his important tour. Every thing was made to give way to his one great work. And his success was proportionate to his exertions, for not only from his journal, but from various concurrent statements, they learn, that his journey, succeeding Mr. Lyons's, has raised a spirit of inquiry, which is every day strengthening, and making converts to the Unitarian doctrine. At Glasgow and Paisley, particularly, the public attention was aroused, and multitudes were brought to hear, and some to embrace the truth as it is in Jesus. Indeed throughout the west of Scotland, the seeds of rational religion are thickly scattered, and in the minds of so reflecting, intelligent, inquiring a people as the Scotch, they cannot perish, but will spring up, sooner or later, in beauty and abundance.

Public conferences were among the most effectual means of giving publicity to Mr. Wright's preaching, and these were unavoidably brought on by the custom of giving notice, after the conclusion of a service, that if any persons wanted farther information upon the subject of the discourse before delivered, they were at liberty to wait, and to put inquiries and state difficulties.

One of the most striking good effects of the missions undertaken by the Society in Scotland, is the establishment of an affiliated Society, for the same purposes. Scotland too has its UNITARIAN FUND; one of the chief objects of which is to defray the charges attendant on missions from England. In this event the Committee ardently rejoice, as uniting the brethren in the best bond, that of active exertion, and as facilitating future missionary journeys.

With respect to the Scotch Fund, Mr. Wright has the following note in his journal:

"On the last Saturday I was at Glasgow, we had the meeting to settle the annual business of the Fund: the next day, I preached the sermon from 'They

went forth, taking nothing of the Gentiles.' I endeavoured to shew how Christianity was first promulgated by popular preaching, and the establishment of Christian societies, and that the first Christians, by their Christian liberality, enabled those who were employed in evangelizing the Gentiles, to devote themselves to the work, without leaving them exposed to the necessity of taking any thing of those who had not avowed their belief of the Christian doctrine. I also gave an historic account of our Fund in London, and explained the nature of that now established in Scotland. Lastly, I urged reasons why the friends of truth and liberality ought to exert themselves in support of our plans. I believe more than 6*l*. was subscribed on the occasion. One important object of the Fund in Scotland, is to enable some of the brethren, who are approved preachers, to go from home occasionally, to preach in different places. They are all persons dependent on business, and cannot well afford to bear their own expences, when they go from home on such occasions, especially if they should occur very frequently, which I hope will be the case; besides, places to preach in cannot be procured without some expence. I am well persuaded, if some of the brethren at Glasgow and Paisley can be induced to itenerate, it will be productive of much good.—If my journey to Scotland had been productive of no other good than the actual establishment of the before projected Fund, and the cutting out work for the brethren there, I should have thought the objects of sufficient importance to have justified the undertaking."

From Scotland the most grateful acknowledgments have been received by the Committee. One of the Paisley brethren thus writes in behalf of himself and others, and the Society will not be displeased to bear in mind, during the recitation of the passage, that the writer is a labouring mechanic, one of a numerous class in Scotland, who, though poor, are in the highest degree intelligent, and are prepared and panting for the most ample theological instruction.

"We need not say how much we were pleased with both Mr. Lyons and Mr. Wright, as you would yourself anticipate that; but we ought to state, that their preaching was well attended and attentively heard, and gave general

satisfaction, and even those who could not admit the doctrines which they taught, confessed and admired that ability and integrity with which they were defended.

"We would congratulate you upon the means which have been adopted for the dissemination of these doctrines, which, after due examination and full conviction, we have mutually professed as the truth of God; and still more upon the success which has attended, and still promises to attend, the spirited manner in which these means have been followed up.

"The Book Societies, established in different parts of England for the spread of Unitarian doctrines, have a good effect with enquiring minds in producing conviction; but in order to give a stimulus to enquiry, it is necessary that there should also be popular preaching. This arrests the attention of the hearers to the subjects discussed, makes those who are not given to reading enter into conversation, and leads those who are, to enquire after those books from which they may have their minds further satisfied upon the subjects which they have heard.

"It is worthy of remark, as affording still further ground of hope of the spread of rational Christianity, that the popular doctrines are so repugnant to every sense and faculty in human nature, by which we arrive at the conviction of any known and acknowledged truth, that many unprejudiced, thinking persons are predisposed to embrace our doctrines whenever they are fairly proposed. For example, if man is naturally so corrupt and vile that he cannot think a good thought nor do a good action, how will he ever be able to determine whether the Bible is the word of God, in preference to the Alcoran, or the sacred books of the Chinese, or Hindoos? How, in short, could he trust this corrupt understanding in any thing? Again, if there are or can be three Almightyies or Infinites, why may there not be as many thousands? But indeed so soon as we suppose more than one such Being, we destroy all ideas of Infinity or Almightyness altogether. Just so of many other doctrines named *orthodox*; they are not mysteries, in the proper sense of the term: they are downright contradictions. But, thanks be to God, that the day-dawn from on high has visited our land; that we have reason to

believe that more rational views of the object of worship, his character, and moral government, will take place of that bigotry, superstition, and intolerance which have so long prevailed; and then a future age will wonder, that ever mankind were held in bondage by those dogmas which have disgraced the world for so many ages. The promotion therefore of these grand leading truths, which it is the object of your association to promulgate, seems the only means of procuring, as their general reception will be the means of securing the future melioration and happiness of the human race, in either a civil or religious light.

"How glorious, therefore, is the cause in which you (may we add we?) are engaged. How ought it to fill and expand our minds with sentiments and conduct corresponding to the high destiny to which the supreme Governor of the Universe, the great, the only giver of life and happiness, has called us. May we persevere therein till death, that we may be enabled to rely with entire confidence on his promise, that we shall receive a crown of life."

The congregation at Glasgow, in conjunction with that of Paisley, has proposed to invite a minister, of standing and talents, to settle with them on experiment, for one year, and have provided the means of raising 100*l.* for his support. Whether this important and much-to-be-desired measure will be carried into effect, the Committee are unable to say: they have been at a loss what advice to give: but the circumstance is decisive of the success of the labours of their missionaries, and, of course, of the great utility of this Society which has thus in a few months called up large and respectable congregations, to uphold and advance the knowledge and worship of the One God. It appears to the Committee, that if any Unitarians have hitherto entertained doubts of the use of Unitarian missions, the events that have passed in Scotland must convince them, that the zeal of the Society is not without or beyond knowledge, that Providence is co-operating with and blessing us, and that the *set time to favour Zion is come*.

On the head of Scotland, the Committee have to add, which they do with unspeakable pleasure, that, encouraged by past success and swayed by the importunities of their newly converted bre-

thren, they have prevailed upon Mr. Lyons, of Chester, to renew his labours in that country, and that from the present meeting he will direct his steps northward, on a preaching tour of some weeks. He will be met in Scotland by the cordial salutations of a large number of inquirers and believers; and he will carry with him, they are persuaded, the good wishes and the prayers of the present assembly; and will, they hope also, go in the fulness of the blessing of the Gospel of peace.

Before the subject of Scotland is finally dismissed, the committee take the opportunity of thus publicly stating that the books which they have there circulated have been of great service, and that individuals and societies have it in their power to render an essential aid to Unitarianism in that interesting country, by presenting to individuals or congregations these instruments of knowledge and helps to truth. It is suggested by Mr. Wright that a few sets of the Unitarian tracts would be particularly serviceable in the west of Scotland.

In WALES considerable exertions have been made during the past year, with various, but upon the whole, pleasing success.

Mr. Lyons has made one preaching tour in the northern part of the Principality. He found the people embarrassed and lost in the mists of Calvinism and Sabellianism, but desirous, upon the whole, of further light. The unacquaintedness of the common people with English, is a great bar to the free circulation of tracts, and the diffusion of truth by means of English missionaries. It is hoped, however, that this disadvantage may give way to repeated, earnest and prudent efforts.

In the south, Mr. Oliver has taken one missionary journey of about eighty miles,

in which he was received with a readiness that augurs well of the cause in which he is engaged.

The principal labours in Wales, however, have been sustained by Mr. Benjamin Phillips, of St. Clears, of whose talents and usefulness the society have before had the strongest assurances. He has travelled much in the cause of the society, and reports most favourably of his successes. He says, in one of his letters, that the Unitarian cause has increased greatly in Wales of late years. A few years ago there was no Unitarian minister amongst the Baptists but himself; but at present there are ten or more. God be praised, he adds, rational Christianity increases daily. People begin every where to judge for themselves, and discussion prevails to an infinite degree beyond what it has done in past ages.

He informs the committee in a subsequent letter, of a most encouraging tour made in several counties, in the course of which he found many inquiring, many confirmed in the Unitarian faith, and some about to form themselves into societies for Unitarian worship.

He states, however, the want of more missionary help, and supplicates the committee to procure the Welsh brethren a visit from Mr. Lyons or Mr. Wright; which is extremely desirable, and, it is hoped, not impracticable.

The Welsh Unitarian ministers at one of their associations during the last summer, took the proceedings of the society in Wales into consideration, and made an offer of their joint advice and assistance, of which the committee have expressed their eagerness to avail themselves, and by means of which they are persuaded that the labours of the missionaries in that part of the vineyard will be crowned with still more abundant success.

(To be concluded in our next.)

NOTICE.

The REV. JOHN TREMLETT, of Hapton, is preparing, and has in considerable forwardness, a small volume of *Observations and Reflections upon select passages of Scripture, for every Sunday in the next year*. They are principally adapted to Unitarians. He has been encourag-

ed to this undertaking by representations of its probable tendency to promote right views of religious truth, and especially to foster a devotional spirit and temper.

The work will be ready for delivery, it is expected, by the 1st of Nov. next.

CORRESPONDENCE.

The following subscriptions have been received for the new Unitarian Chapel, at Soham, in Cambridgeshire.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Anonymous, by W. Friend, Esq.	5	5	0
William Cooke, Esq. Isle of Wight,	1	1	0

One more letter will conclude the History of Servetus. This, which contains a more particular detail than has yet been published of the contents of the memorable book, *Restitutio Christianismi*, we intend to publish in our number for November.

The following communications are intended for publication: viz. Biographical Minutiæ, by Dr. Toulmin; Remarks on the Improved Version, by a Dissenting Minister, lately deceased; Calvinism and Unitarianism contrasted, by M. D.; M. H. on the gloomy tendency of Calvinism; Remarks on the Quakers' Yearly Epistle; Mr. Tremlett on the Controversy between Mr. Nares and Dr. Carpenter; Account of the opening of the new Unitarian Chapel, Northiam.

In our next number we shall insert reviews of the Life of the late Rev. George Walker; and of Bogue and Bennett's History of the Dissenters, Vol. III.

A Learned Correspondent has favoured us with a memoir of the celebrated Michaëlis. This rich piece of biography we shall reserve for the opening of our next volume.

The Letter to Mr. Marsom would revive a controversy which we wish to see at rest.

The suggestions of an Inspector of Sunday Schools shall be laid before the Committee of the Christian Tract Society.

A correspondence has been carried on between the Rev. Mr. Turner and the writer of the Letters on Liturgies, on the practice of the York Academy with regard to the mode of prayer, from which it appears that "both were right and both were wrong." Mr. Turner admits that the writer of the Letters in question "had good grounds for asserting that the use of written forms at York was universal, and for believing that this mode was made a point of by the Tutor;" and the Letter-writer admits that "sufficient evidence has been laid before him to convince him that Mr. Turner was justified in denying the fact of prohibition." The charge of *calumny* is wholly retracted; and the writers wish it to be understood that their correspondence has terminated amicably.

We could not admit the *case of conscience*, by *A Christian Author*, without departing from our rule of not publishing anonymous and dark accusations against individuals. Let him make out another *case*, free from this objection, and we will endeavour to satisfy his *conscience*.

ERRATA.

During the Editor's absence from home, the last sheet of last month's Repository was unfortunately sent to press before it was finally corrected.

Page		Page	
392, col. 1, l. 11, for "Sharpe" read <i>Sharp</i> .		415, col. 2, l. 11, for "Lewis" read <i>Leach</i> .	
393, — 2, — 19, dele "that".		417, — 1, — 3, for "by" read <i>for</i> .	
406, — 1, near the bottom, for "elegant politeness," read <i>elegant and politeness</i> .		— 2, — 13, for "great" read <i>Greek</i> .	
409, — 2, — 16, from bottom, for "Perceval" read <i>Percival</i> .		— 2, — 24, for "great" read <i>Greek</i> .	
410, — 1, — 29, the same.		418, — 1, — 2, for "Lazarons" read <i>Lazarus</i> .	
419, — 2, — 14, for "truths" read <i>truth</i> .		— 2, — 18, for "Cindad" read <i>Cinder</i> .	
414, — 1, — 9, for "and" read <i>had</i> .		419, — 1, — 21, for "interest" read <i>interests</i> .	
— — — 11, dele "ne".		422, — 2, — 20, for "vannery" read <i>vanity</i> .	
— — — 1, put the comma after "present."		423, — 1, — 31, for "for" read <i>at</i> .	
415, — 1, — 31, for "perceptive" read <i>preceptive</i> .		423, — 2, — 2, for "L. L. D." read <i>LL. D.</i>	
		421, — Correspondence, l. 2, for "Standeren's" read <i>Standeren's</i> . — l. 16 dele "A".	